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*Sandwich Islands.*

LETTER FROM THE MISSION, JUNE 1,  
1852.

THE Sandwich Islands mission held its last annual meeting at Honolulu from May 6 to June 4. The number in attendance was large; and many questions of interest passed in review. From the station reports it appeared that the Lord had been pleased to bless the labors of his servants. The additions to the churches have been quite numerous; and there are other indications of progress. Before the brethren separated, they addressed a general letter to the Prudential Committee, setting forth the state and prospects of the Hawaiian people. Portions of this document will be read with much satisfaction.

*Education.*

The missionaries first describe the condition of the common schools. These are found, they say, "in every nook and corner of the Islands." The number in 1851 was 535; but 105 of these were Roman Catholic. The number of pupils in the latter was 2,506; while the Protestant pupils amounted to 12,976, showing a slight advance since 1850. The cost of the common schools for 1851 was twenty-six thousand dollars; and the whole expenditure for education was sixty thousand dollars, three-fourths of which sum was paid by the government.

It will be understood, of course, that the system of education in the Sandwich Islands is far from being perfect. Still there is progress, on the whole, as will appear from the following statement of the missionaries: "In a few districts

the schools have been suspended, during a portion of the last year, for want of funds; but most of them have been continued with a good degree of efficiency. Indeed, they are as prosperous as they have ever been; and they are doing a great and good work for the nation. No one can have resided here ten years, without perceiving a decided change in the intelligence and mental capacity of all classes. And we see many proofs of an increasing value set upon education. Parents are more desirous of having their children educated, and more ready to provide books and other facilities for their improvement."

But much depends, in such a community, on the higher institutions of learning. In speaking of these the mission say: "There are several boarding and select schools for natives, which furnish teachers for common schools, as also pupils for the seminary. They are highly valued by us and by the people. The seminary at Lahainaluna has been conducted the past year by two missionary teachers and one assistant; and it has had seventy scholars. Twenty-five are to be received in addition during the present year. One class is pursuing the study of theology to some extent, with a view to entering the ministry." The Punahou school has had an average of thirty-nine pupils during the past year, most of them from the mission families. And there are several other English schools at Honolulu, which are regarded as very important and even indispensable, for the proper training of the foreign children.

Before dismissing the subject of education, our brethren refer to an important change in the royal school, formerly restricted to the children of the chiefs. "An elegant building has been

erected for it in a pleasant part of Honolulu," they say, "at an expense of eight thousand dollars; and a well qualified teacher has been procured from the United States. Assistant teachers are also employed. The feature which now gives this school great interest, is that it is open to the children of all foreign residents; and its pupils already amount to about sixty. During our present session we have attended an examination in this institution; and we could not but notice, with pride and pleasure, how large and valuable a portion of its pupils were from families once belonging to this mission."

#### *Improvement in Legislation.*

In whatever relates to the form of government and to its administration, great progress has been made within a few years. Indeed, marked improvements are taking place, as rapidly as can be expected, in all parts of the Islands. Emerging from night and political chaos, escaping from a tyranny worse than that of Pharaoh, (for this land was originally full of despots,) delivered from a system of innumerable taboos, which knew neither reason nor mercy, this nation, gradually enlightened by the Bible, has been casting off its robes of darkness, and putting on garments of light. The people are ready to abandon every thing peculiar to heathenism; and, as fast as they are able, they are adopting the institutions of civilized lands. The most enlightened and pious nations in the world, such as America and Great Britain, are those which they delight to follow.

In 1839 we saw the first code of written law in this kingdom, if that could be called a code which had no system. It was about the size of a common tract, prepared entirely by a native, in many respects injudicious and defective; and it proved to be worse in its operation than any body had expected. There were no lawyers to expound it, nor any judges skilled in enforcing it. Still it was adopted as the law of the land by the King and high chiefs; and it overturned some of the works of darkness.

In 1840, under the instruction of Mr. Richards, the chiefs adopted a brief constitution for the nation; and within the two or three years following, a new code of laws took the place of the first, descending more to particulars, and dispensing justice with greater wisdom. Prior to that time, throughout the Islands, every one in authority had made laws according to his own caprice, or the instructions of his superiors. But now,

for the first time, it was proclaimed that nothing would henceforward be called law, that should not be printed with the King's signature. This was as great a step as any nation could well take at once. It broke up the foundations of that tyranny and deception which reigned everywhere, and rested as an incubus on the people. It was the first movement towards establishing the rights of the people, who henceforth had their tongues loosed, in every quarter, to plead their own cause against arbitrary power.

In 1846 the statute laws were published, organizing the different departments of the general government. The organization of the judiciary soon followed, prescribing the regular order of courts, their duties and appropriate officers. The last two or three years have brought forth a criminal code; and numerous provisions belonging to a civil code have been enacted, as the wants of the people have demanded them.

The legislative powers of the Islands are vested in a House of Nobles, mostly hereditary, and a House of Representatives, chosen by the people. The first House of Representatives was regularly chosen by ballot at the polls in 1851; the second has been elected in the same way the present year; and the legislature is now in session, discussing a new constitution, which has been prepared with great care, and which will be in advance of all that has gone before it. We may hope it will lay a solid foundation for more rapid progress in legislation, and a more complete development of the civil and political rights of the people. Not many years will be allowed to pass away, we feel confident, before much of the wisdom of English and American legislation will be transferred to these sunny shores.

The erection of regular and substantial court-houses and prisons was commenced last year, at some of the principal places in the Islands; and the undertaking will be carried forward, as rapidly as the resources of the government shall allow. The substitutes for these structures, in most instances, are now of the rudest kind. "We sometimes find," the mission say, "that a deep pit in the earth is used as a prison; but even such a provision is nearly equal to the State prison in Connecticut forty years ago."

#### *Other Changes.*

A tax of six dollars a year, imposed on each taxable inhabitant of the Islands, is devoted to making roads; and the

amount received is less than is needed to make our lava-covered country passable. Roads are now in process of construction in every part of the Islands. A few substantial bridges have been built over difficult streams at important points; so that we hope it will be easier hereafter to travel from place to place.

We may add that our coasting vessels, running from island to island, have more than doubled their speed in the last twenty years. The passage which formerly occupied four days, is now often performed in one, owing to a better class of vessels, to more intelligence among the natives, and to the enterprise of foreigners.

Honolulu takes the lead in improvements. It has its noble custom-house, its costly court-house, its splendid and convenient market-house, and water brought in iron pipes from the mountain valley. The inhabitants of this city are making reservoirs, in different quarters, to fill the place with pure water for daily use and for safety in case of fire.

The mails from the United States, which generally reach us once a fortnight after a passage of sixty days, give a fresh impulse to our minds and to our bodies. They will greatly modify the business of this portion of the world, and will brighten our prospects. After being separated from the land of our birth by a distance of five or six months, it is no small matter that we are, as it were, grafted back upon the stock from whence we came.

There is one other sign of progress in the nation, more important than all which we have mentioned. We refer to the work of the commission appointed by the government to settle land titles. They have already investigated the claims of nearly all the people. The titles which they give, are not to be disturbed or questioned by any of the authorities of the Islands; nor can they even be reviewed by the highest courts. They are intended to be as perfect and independent titles as are enjoyed by the citizens of any country in the world. These will invest the natives with rights, hitherto unknown to any in the nation, even to the highest chiefs.

#### *State of the Churches.*

In directing our attention to the religious aspect of the Islands, the missionaries say that the principles of the gospel have reached every class of society, "forming a Christian element in all the institutions of the nation." The churches

constitute a "mighty barrier to the ingress of iniquity and infidelity."

During the year past there has been more than usual religious interest at some of our stations. The slothful have become active; the sleepers have been aroused; and the dead in trespasses and sins have been raised to spiritual life. About fourteen hundred have been added to the churches by profession. Hundreds of suspended church members, moreover, have returned to their duty, with tears of penitence and hearts broken for sin; and, having been restored to Christian fellowship, they are once more walking in the faith and order of the gospel.

That all who have been admitted to the churches from the first, should prove true and faithful disciples, was hardly to be expected. There are tares among the wheat; and the enemy hath sown them. But while there are hypocrites and self-deceivers in our churches, there are others who give irresistible evidence of possessing true and living faith, and a firm determination, in the strength of the Lord, to pursue their onward course, whatever difficulties they may meet with, or whatever obstacles may be thrown in their way.

At those stations where the influences of the Holy Spirit have been more especially enjoyed, there have been but few cases of discipline; and no out-breakings of gross immorality have appeared among the people. Some of our prisons are nearly destitute of inmates; and the district judges complain for want of something to do.

At some of our stations there are unmistakable marks of progress in morals and religion. A more consistent and enlightened piety is becoming manifest; and there are many of our church members, both male and female, whose characters would not suffer in comparison with those of more enlightened nations, on the score of benevolent and efficient action. Their beneficence is taking a wider range, from year to year; and their contributions for the support of their own religious institutions and for the spread of the gospel abroad are more liberal, according to their means, than those of the American churches. We risk nothing in engaging, in their behalf, to support the native part of the Micronesia mission. A vessel has been purchased, which we think will be paid for by the natives and foreigners at the Islands.

The statistics of the churches are given in the following table prepared by the mission.

STATIONS.		Whole No. on examination.	Whole No. by letter.	On examination the past year.	By letter past yr.	Whole No. dismissed.	Dismissed past yr.	Whole No. deceased.	Deceased past year.	Whole No. excluded past yr.	Whole No. re- main'g certified.	In regular stand- ing.	Children baptized past year.	Whole No. bap- tized.	Marriages past year.
HAWAII.	Hilo and Puna, . .	10,172	473	192	26	618	53	4,256	268		35	5,458	96	3,205	74
	Waimea, . . . .														
	Kohala, . . . .	1,830	598	34	12	358	7	703	96	36	370	1,079	60	870	73
	Kailua, . . . .	2,497	985	111		608		656	19			1,476	47	1,796	47
	Kealahou, . . . .	2,906	97	103	10	878	6	632	5			1,172	48	1,121	
MAUI.	Kau, . . . .											890			47
	Hana, . . . .	693		58	3							527			50
	Waikuku, . . . .	916	16	64	2		1	13			73	705	22		87
	Lahaina, . . . .											21			
	Kaanapali, . . . .	1,182	354	12	361	14	492	13	11	45	653	29	1,219	73	
MOLOKAI.		436		61	6	66	10	78	2	1	974	47	370	26	
	Honolulu, 1st, . .	1,571	30	81		61		324	21		1,095	41	719		
	Honolulu, 2d, . .	3,073	533	979	91	332	53	694	72		2,280	46	732	905	
	Ewa, . . . .	2,234	533	31	57	351	32	813	56		1,169	15	668	173	
		1,916				317	12	430	20		878	6	568	53	
OAHU.	Waianae, . . . .			7	7				6		385	7			
	Waihiua, . . . .			11	9				21		191	15		24	
	Kahuku, . . . .								3		191				
	Kaneohe, . . . .	480	67	84	11	28	2	115	9	21	412	15	172	46	
	Waioli, . . . .	464		57	13	82	2	99	7	3	24	404	26	165	38
KAUAI.	Koloa, . . . .	360	139	61	12	51	2	129	2		273	9	170		
	Waimea, . . . .	539	93	88	3		2	155	7	4	36	364	34	227	62
Total in chhs. reported,		31,971	3217	1404	384	3911	209	9,581	558	56	604	20,118	563	12,187	1068

\* Not reported.

### Popery.

The Roman Catholic religion, it is thought, is not making progress in the Islands. The cathedral at Kailua was consecrated, as stated in our last general letter. It is built of stone, and is a substantial structure. At the consecration, and afterwards for a short time, there appeared to be a little waking up; and a few suspended church members joined them. But most of these have been convinced of their sin and folly in uniting with them; and they have returned to their former standing in the church. The priests are artful and very active; and they leave no means in their power untried to persuade the people to embrace their religion. The novelty of their modes of worship is passing away; and its attractions are becoming less every year. The more intelligent of the people are beginning to think for themselves; and they examine the claims of Romanism to their belief and acceptance, as also its accordance with the Bible. It is not so easy to persuade people who have the word of God in their hands to become idolaters, as those who are destitute of such a guide.

The Mormons have not been idle. They have endeavored to gain proselytes in various places, but with very partial success. And the prospect of additional accessions is by no means flattering.

### STATION REPORTS.

A PART of the business of the Sandwich Islands mission, at its late meeting, was to hear reports from the different stations. Many of the facts communicated by the brethren were both interesting and encouraging; but the foregoing letter will give a general idea of their nature and import; so that a brief summary in addition will suffice.

#### Hawaii.

It appears that three "comfortable meeting houses" have been built at out-stations under the care of Mr. Coan during the year, at an expense of full two thousand dollars, and that preparations are making for the erection of others. The people have enlarged their hearts towards some of the benevolent societies, their contributions having amounted to eleven hundred dollars. Of this sum nine hundred dollars were paid into the treasury of the American Board; and two hundred dollars were divided between the American Peace Society and the American and Foreign Anti-slavery Society.

The Hilo boarding-school has enjoyed its usual prosperity. The number of pupils is fifty-one, of whom thirty-four are church members, nine having been received during the past year. The native teachers have been paid principally by the government. Owing to this fact, the institution has drawn nothing from the treasury of the mission, beyond the salaries of the teachers who were sent from this country. Dr. Wetmore's school for teachers and advanced scholars has been in session twice; and the prospect of its



usefulness is flattering. Mrs. Wetmore's school has made gratifying progress.

The report from Kau states that "no case of intoxication has come to the knowledge of the mission during the year." About three hundred dollars have been contributed for the spread of the gospel, the children having "done nobly" for the mission to Micronesia. Assistance has been rendered in building four houses of worship.

Kailua and Kealahakua have been greatly blessed. The churches are permitted to speak of a gracious refreshing, the fruit of which is seen in the return of many backsliders, and the conversion of a large number of the impenitent. More than three hundred persons have professed their faith in the Savior for the first time.

The people of Kohala have enjoyed unusually good health; but a cloud has rested on all their secular interests. And yet their contributions have amounted to nearly seven hundred and fifty dollars, about three hundred dollars having been given for missionary purposes, and about two hundred and fifty for the support of the pastor. The church has not been extensively revived; though there have been some indications of spiritual life.

#### **Mau.**

The seminary at Lahainaluna has been carried forward without any serious interruption, the number of pupils having been seventy. The course of study embraces geography, algebra, geometry, trigonometry, surveying, navigation, theology, Hawaiian laws, ancient history, sacred history, chronology. Some of the scholars have shown a strong desire for knowledge.

#### **Molokai.**

The inhabitants of this island have not been unmindful of the claims of the gospel. They have given nearly five hundred dollars for the support of their pastor, and eighteen hundred dollars for the erection of two churches, in addition to one thousand dollars contributed in labor and materials. "A fine new station school-house" has been completed, at an expense of more than thirteen hundred dollars. The monthly concert collections have amounted to more than six hundred dollars. There has been greater progress in civilization, perhaps, than during any previous year; and it appears that the births have exceeded the deaths.

#### **Oahu.**

The number of pupils in the Punahou school is about forty, a majority of whom have made "commendable proficiency in their studies." There has been a pleasing work of grace in progress during part of the year; and eight or ten have professedly given their hearts to the Savior.

The report from the First Church in Honolulu

speaks of "unusual attention to religion" for a part of the year, as the fruit of which many backsliders have been reclaimed, and a number have made a public avowal of their faith in the Lord Jesus Christ. Two or three houses of worship at out-stations have been repaired at considerable expense. The contributions for different objects, including one thousand dollars for the pastor's support, amount to more than two thousand dollars.

The Second Church in Honolulu exhibited but few indications of spiritual life during the first part of the year. A number of church members joined Alexander, the young prince, and his brother Lot, at a feast commemorative of the Restoration of the Islands; and their orgies continued for more than three weeks. Few of these fallen disciples, if any, furnish the least evidence of contrition. During the winter a season of refreshing was enjoyed; and twenty-seven backsliders were reclaimed. Thirty persons were also propounded for admission to the church. The donations for benevolent purposes, including about four hundred dollars paid to the pastor, amount to nearly fourteen hundred dollars.

There has been a gradual increase of interest in the truths of the gospel at Ewa; and the congregation is larger than usual. About fifty persons have declared themselves on the Lord's side, some of whom appear very well. In January last the people began to make preparations for raising twenty-five hundred dollars to shingle the church. They have also given nearly one hundred dollars to missions, besides what they have paid for the support of their pastor.

The report from Waiialua says that the people are advancing in their comforts, agricultural implements, &c. "Five important and substantial bridges have been built at a cost of nearly three thousand dollars." No case of intoxication is known to have occurred among the natives during the year. The contributions are larger than they were in any previous twelvemonth, the amount being about one thousand dollars. The church is peaceful and harmonious; and very few cases have called for discipline.

The people at Kahuku have made "commendable progress in industry and improvement." A good framed house of worship has been erected and paid for; and more than one hundred dollars have been raised for the support of the pastor. The attendance on the services of the sanctuary has been good.

In no other year has there been more interest in sustaining public worship at Kaneohe. Of the three congregations belonging to this station, two have been under the care of native preachers. The contributions have amounted to more than seven hundred and fifty dollars, one hundred dollars having been collected at the monthly concert.

## Kauai.

Though there has been no revival at Waioli, a number "have been found seeking the Lord;" and nearly sixty have joined themselves to the people of God. The church is reported as "quiet;" and there have been but few cases of discipline. The amount collected for benevolent purposes exceeds five hundred dollars, nearly one-fourth of this sum having been received at the monthly concert. The Waioli select school has about forty pupils, "who have been orderly, and have generally made commendable progress."

## LETTERS FROM MR. CLARK.

The readers of the Herald are already acquainted with the contemplated mission to Micronesia. In November last two brethren sailed from this country, with their wives, for the purpose of making known the gospel in "regions beyond" the Hawaiian Islands; and in January another missionary and his wife followed on the same errand. It was expected that the Sandwich Islands mission would co-operate in the execution of the plan, and that their churches would contribute largely towards the expense. The expectations of the Prudential Committee in this respect have been fully realized. Indeed, the liberality of the people at the Islands, natives and foreigners, has gone beyond their most sanguine anticipations. And it may be added that thus far the enterprise has gone forward in very favorable circumstances.

*The Mission to Micronesia.*

Two or three letters have been received from Mr. Clark, pastor of the First Church in Honolulu, which contain the latest information in regard to this important undertaking. The first of these communications, dated June 10, is as follows:

I now write you for the first time as secretary of the Hawaiian Missionary Society; and I herewith send you our first report. I cannot but regard the formation of the society last year as exceedingly opportune. It is destined, I trust, to act an important part in carrying forward the missionary work in this portion of the world. Agreeably to your suggestion, the general meeting voted to employ the agency of the society in carrying forward the Micronesian mission. The officers of the society residing at Honolulu will act as a sort of Prudential Committee in conducting the business, responsible to the whole society, and to the parent society in Boston.

We have great reason for encouragement thus far. The Treasurer's report will show you that prior to May 1, about five thousand dollars had come into the treasury from Hawaiian sources, including sums paid by churches whose pastors are wholly supported by the Board. Since that time the purchase of the Caroline for the new mission has come up for consideration. I proposed the subject to our people a few Sabbaths since, and I am happy to say that they have contributed about nine hundred dollars for this object. More than half of the first cost of the vessel has already been raised in Honolulu. The remainder will doubtless be obtained in other parts of the Islands.

A society has been formed among the children of missionaries and ex-missionaries for the support of Rev. L. H. Gulick, one of their own number; and one or two hundred dollars have been raised for this purpose. This is certainly a very encouraging beginning. The mission is exciting much interest among our people; and they are coming up to the work with one heart.

Our first plan was to make an exploration; but further thought, and more recent information, have brought us to the unanimous decision to go forward, with the intention of establishing the mission without delay. Two native helpers, with their wives, are engaged to go out with the mission. Kekela is also expected to go and return.

The brethren will take only a part of their supplies at present. The vessel will probably go out again in the course of a year, and take more native helpers, if the way is open. Providence is evidently beckoning us onward in this enterprise. We will go forward, therefore, trusting the issue to Him who sees the end from the beginning.

From another letter of Mr. Clark, dated June 15, the following extract is taken: "The beginning promises well. If the American churches would raise the same amount annually, according to their means, your treasury would be overflowing. The First Church in Honolulu, besides supporting their own pastor, building their own meeting-houses, &c., has raised within a few months nearly one thousand dollars for foreign missions."

*The King's Letter of Commendation.*

Mr. Clark wrote again on the 10th of July as follows:

At the date of my last letter, we were

expecting to be on our way by this time. But it has taken longer than we anticipated to get things in readiness. We are hoping now to sail July 13. The mission is still exciting much interest in this community, both among natives and foreigners. A little church has been formed, composed of the three brethren and their wives, and the native helpers who accompany them. We trust it will be as a city set on a hill in Micronesia, a light to enlighten all those dark islands.

I suggested to Mr. Armstrong a few weeks ago, that a letter from the King to the authorities in those islands might prove of service to us. We have just received a letter, signed and sealed by his Majesty, of which the following is the English:

Kamehameha III., of the Hawaiian Islands, Hawaii, Maui, Molokai, Lanai, Oahu, Kauai, and Niihau, King, sends greeting to all chiefs of the islands in this great ocean to the westward, called Caroline Islands, Kingsmill group, &c. Peace and happiness to you all, now and forever.

Here is my friendly message to you. There are about to sail for your islands some teachers of the Most High God, Jehovah, to make known unto you his word for your eternal salvation. A part of them are white men from the United States of America; and a part of them belong to my Islands. Their names are as follows: B. G. Snow and wife, A. A. Sturgis and wife, L. H. Gulick and wife, E. W. Clark, J. T. Gulick, Opumu and wife, Kaaikinaa and wife, and Kekela. H. Holdsworth is captain of the vessel.

I, therefore, take the liberty to commend these good teachers to your care and friendship, to exhort you to listen to their instructions, and to seek their acquaintance. I have seen the value of such teachers. We here on my Islands once lived in ignorance and idolatry. We were given to war, and we were very poor. Now my people are enlightened. We live in peace, and some have acquired property. Our condition is very greatly improved on what it once was; and the word of God has been the great cause of our improvement. Many of my people regard the word of God Jehovah, and pray to him; and he has greatly blessed us. I advise you to throw away your idols, take the Lord Jehovah for your God, worship and love him, and he will bless and save you. May he make these new teachers a great blessing to you and your people, and withhold from you no good thing!

KAMEHAMEHA.

On the evening of the second Sabbath in July there was a public recognition of the church referred to in the foregoing letter. The exercises were as follows:—Invocation by Rev. T. E.

Taylor; singing, "Wake, isles of the south," &c.; reading the minutes of the council, convened to organize "the mission church of Micronesia," by Rev. S. C. Damon; reading articles and covenant by Rev. L. Smith; consecrating prayer by Rev. R. Armstrong; fellowship of the churches by Rev. S. C. Damon; charge and instructions by Rev. E. W. Clark; remarks in the Hawaiian tongue by Rev. Mr. Kekela; remarks by Rev. L. H. Gulick; singing, "Ye Christian heralds," &c.; benediction.

## Choctaws.

### STATION REPORTS.

THE past year has been one of prosperity with this mission. Though the accessions to some of the churches have been less than in several previous years, it will be seen that the Wheelock church has been greatly blessed. The whole number of those who have been received into Christian fellowship, exceeds one hundred. And the progress of the people in education, industry, and general improvement has been marked and palpable.

### Stockbridge.

Mr. Byington has been absent during the whole year, on account of ill health. Mr. Pierson, who was expected to occupy his place till he should return, became wholly unable to labor; and the life of this young brother was even supposed to be in jeopardy for a time. In these circumstances, the interests of the station must of necessity have suffered more or less. But it is hoped that Mr. Byington will be able to resume his charge at an early day.

### Wheelock.

The boarding-school at this station has had forty-five pupils, thirty-six having been boarded in the mission families, one-third at the expense of their parents. "The scholars have never been more docile, studious, obedient and affectionate; nor have they ever made greater proficiency in their studies than during the past year." The course of study in this institution prior to July, 1851, was published in the Herald for October of that year. The more advanced pupils have since proceeded further in the text-books which they then used; and two other studies, Good's Book of Nature and Brewer's Guide to Science, have been added to the list. A class of thirteen have committed the Assembly's Catechism to memory, with notes and Scripture references; while another class of about the same number, mentioned in the last year's report, have studied it with Baker's Questions. Mr. Wright says the pupils have particularly excelled in correct reading and pronunciation. "Not a few

have excelled in writing; and several exhibited specimens of English composition, which afforded gratifying evidence of their attainments."

The scholars have several times manifested more than usual seriousness. "They have also shown much interest in the object of their missionary association, which embraces the whole school. The avails of their work amounted last year to \$54 50. They cheerfully labored in the hope of being able to raise one hundred dollars the present year. But on account of Mrs. Dana's severe illness, the school was suspended before the examination, and before an opportunity of selling their work was offered."

"When we turn from the schools to the church," Mr. Wright says, "we have no less pleasing evidence that our labors have not been in vain in the Lord. We are met by facts in the present condition of the church, which evince that the blessing of its glorified Head has not been withheld. Forty-five have been added since the last report, forty-four of them on profession; and the present number of communicants is 272. There is, indeed, reason to fear that there are some tares growing with the wheat. But, judging from the great change in the conduct and character of most of our church members, it cannot be supposed that the tares are proportionably more numerous than they are in more enlightened lands. Over most we can rejoice, as those in whom we have hope that they have been brought into the fold of the heavenly Shepherd. But while most give evidence of being his true sheep, and exhibit the essential elements of the Christian character, it is in various degrees of excellence. In regard to spiritual knowledge and discernment of the truth, there is perhaps every grade, from the first dawn of morning to the full day. In most there is a perceptible advance in this respect."

Mr. Wright also says that the interest manifested by the people generally to hear the gospel, and to have schools in operation among them, if not increased, is certainly not at all diminished. And this statement is in accordance with the testimony of other missionaries. The nation is thoroughly roused from its former apathy.

#### Nowalk.

The boys' school at this station has been successful and popular. Twenty-one names were on the roll during the past year, the average attendance having been nineteen. Three of these were boarded at the expense of their parents. Mr. Holmes has left the school, with the design of studying for the ministry; and another young man, a graduate of one of our colleges, has been sent to take his place.

#### Pine Ridge.

Mr. Kingsbury, in giving an account of his

labors during the year, uses the following language: "Since the 1st of July, 1851, I have preached at Doaksville less than two-fifths of the Sabbaths, and at other places a little more than three-fifths of them. Most of the places which I have supplied, have been from forty to eighty-five miles distant. This has taken me from my family and the school under my charge, and has prevented my making those pastoral visits among the people around me, which are so necessary to a healthful moral influence. When absent on the Sabbath, the congregation has been supplied with preaching, I believe, without exception. The attendance has been good, and the messages of the gospel have been listened to with seriousness; but the influences of the Holy Spirit in renewing the heart have not been manifest, except in a few cases."

The monthly concert is attended at Doaksville, and also at Fort Towson, where a portion of the church reside. The collections, considering the number present, may be regarded as liberal. The amount given by the Pine Ridge church to foreign missions the past year has exceeded one hundred and forty dollars; and more than one hundred dollars are contributed for other purposes. One thousand dollars have been subscribed for the erection of a new church.

The boarding-school has had an average attendance of thirty-six pupils; and the course of study is similar to the one at Wheelock. Mr. Kingsbury says, "Our school has been unusually pleasant during the past term. All the larger scholars are members of the church; and their influence on the others has been salutary." An afternoon is devoted once in two weeks to the preparation of articles, which are sold for the benefit of some benevolent object. The avails amount to forty or fifty dollars a term. A Sabbath school has been taught at Doaksville, containing about fifty scholars, of whom the boarding-school pupils form a part. "Their progress has been good."

#### Good Water.

The boarding-school has been large and prosperous during the year under review. The whole number of pupils was fifty-eight; and forty-five of these were boarded in the mission family. The more advanced among them studied Watts on the Mind, botany, physiology, Euclid, &c. Mr. Hotchkiss says: "The scholars have made good progress; and they have shown a disposition to improve that has been very gratifying. And it would not be very difficult to carry most of them through the course of education adopted at Mount Holyoke Seminary, or any similar institution in the United States." Some of the leading Choctaws have requested that the attempt may be made, and they have promised their cordial co-operation. The Pres-

dential Committee have consented, therefore, that the Good Water school may be converted into an institution of a higher order; and they expect that very desirable results will grow out of the change. The conduct of the pupils, during the past year, has been good in almost every instance. The cultivation of the benevolent feelings has been duly attended to; and one hundred dollars have been raised for missionary purposes. It is worthy of grateful notice, moreover, that nearly one-half of the scholars are the professed followers of the Lord Jesus Christ.

The converting influences of the Spirit have been enjoyed to some extent by the Good Water church; and twenty-nine have been received into Christian fellowship for the first time. There is a perceptible advance in the stability and efficiency of the church. Mr. Hotchkiss says: "The Bible, as it is now read in the family morning and evening, is producing a wonderful change in the character of this people. Daily prayer in the family is also another means that tends to promote personal and general piety and happiness. I do not know a single household, among professors of religion, where prayer in the family is neglected." And he adds this gratifying statement: "Although this has been a year of great scarcity, on account of the drought last summer, the Bible, Tract, Missionary, and Colonization Societies have been aided by the voluntary contributions of the Choctaws."

The temperance reformation has made great progress among the Choctaws. "On this subject," Mr. Hotchkiss says, "I could write much that would interest you and all other temperance men. The selling of liquor is getting to be a poor business in this vicinity, those who are engaged in it themselves being judges. Two of this class have told me this summer that they could not support themselves by the traffic, and that almost all their old customers had given up drinking entirely. This I know to be true. Such is the state of feeling among many of our people, that it is disreputable for a man to be seen at a whiskey shop. Indeed, it is a blot on a respectable man's character even to trade with those who sell liquor. The fruits of the temperance reform are seen all around us, in the house and by the way, on the week-day and on the Sabbath."

The natural aversion of the Indian to labor is yielding to a better and more honorable feeling in the Choctaw nation. An idle man is in danger of losing his character. The following statement is highly encouraging: "More wheat has been raised this year than during any three years since the emigration. And we have had a most favorable time for harvest. The corn was nearly all planted in March; and the prospect has never been better for a large crop. Late planting has always proved one of the greatest

obstacles to the prosperity of this people. Domestic manufactures are on the increase; cards and looms are used more and more. Last winter, indeed, I heard the hum of the spinning-wheel late at night."

#### Good Land.

The church members at Good Land belong to the Good Water church; but Mr. Stark, in making out his report, naturally describes the state of those who come under his supervision. The following extract throws some light upon this subject: "Our Wednesday evening and Thursday afternoon female prayer-meetings are well sustained. The character of these meetings indicates to my mind, better than any thing else, the real state of our people. When I see the number of those who resort to them slowly but steadily increasing, when I see greater punctuality and more interest manifested in them, I am more and more convinced that vital piety is advancing. And I can mention other proofs of this fact. There is more system in attending to Christian duties. There is more of it in the religion of the closet, in the religion of the family and of the sanctuary; more of it in the training of children and in benevolent efforts; more of it on our farms and in providing for the household; more of it, in fact, in every thing."

Mr. Stark regards the Choctaws as entitled to much credit for their Christian liberality. The members of the Good Water church have contributed about two hundred and sixty dollars for missionary purposes within the last twelve months, though they have been upon the verge of starvation, by reason of the extreme drought of 1851.

The day school at Good Land has had forty pupils since the arrival of Miss Arms, the average attendance having been about thirty. The prospects of this school are now brighter than they have ever been.

"The demon of intemperance," Mr. Stark says, "still sleeps in our community. I do not recollect having seen more than two or three of his victims among us during the past year; and these were foreigners. Last fall a petition was addressed to the legislature of Texas, asking that body to arrest the sale of liquor to Indians. Three hundred names were appended to it; and it was then carried to the General Council, who adopted it. About one hundred and seventy dollars were raised at a public meeting in Doaksville, held during the session of the council, to defray the expense of a delegate to the city of Austin to present it. To make the case still stronger, some of the friends of temperance in the nation collected and published the names of one hundred and ninety persons, who had been destroyed along the line of Red river, within the past eight or nine years, through the agency of whiskey. For



all this the legislature refused to stay this immense sacrifice of human life. We felt, however, and we still feel, that much was gained by that effort. It has served to open the eyes of our white neighbors to what is taking place among us, and make them feel that they must rouse themselves, or fall far behind the red man. It has made the fact more apparent than ever, that in every good enterprise our people are far ahead of the whites around us."

#### Mount Pleasant.

Mr. Copeland makes a brief reference to the field under his care, to the assistance which he has received from Mr. Kingsbury, to the valuable co-operation afforded by eight Choctaws, and then proceeds to describe the state of the churches committed to his oversight. "We have enjoyed," he says, "great outward peace in the Mount Pleasant church during the whole year. But there have been defections in some of our members, which we deeply deplore. Two have been excluded, two dismissed, and one has died. The people are demanding a different style of preaching. They want the simple truth, just as it is in God's word, and less exhortation; and they are delighted when they hear it. Prayer meetings have been well attended most of the time; and there is a manifest advance in knowledge and piety."

Passing to the Chickasaw church, which has experienced sad reverses during the year, Mr. Copeland hopes that a brighter day is coming. "On my last visit," he says, "things seemed to wear a little better aspect; but it is dark still."

There has been a gradual improvement in the Six Town church. "It has had no common trials to pass through. Foes without, and dissensions within, have made its very existence doubtful. But most of those who had backslidden, have been restored; a few members have been received on profession; and several are waiting for a convenient opportunity to unite with the church. The house of worship has been repaired; the Sabbath school is in a flourishing condition; the weekly prayer meeting is well attended; and a delightful state of harmony seems to pervade the whole membership; though a few are not what could be wished."

The congregation at Bennington has obviously increased. Prayer meetings have been well attended; and at every communion season some have been admitted to Christian fellowship. This church has two branches, Post Oak Grove, and White Sand; and there is an interesting state of things at both places.

Since Miss McCormie's arrival at Mount Pleasant, a school has been in successful operation. Though the children are not numerous, they are quite regular in their attendance. There has been a school at Bennington also, which may

become very interesting and very useful. Several Saturday and Sabbath schools have been sustained.

Temperance has gained much during the last few months in Mr. Copeland's field. "Within the limits of Mount Pleasant and Bennington churches, there is almost no drinking at all. In other places there has been much less than in former years. During the last year the authorities of the nation have made most vigorous and successful efforts to banish the destroyer."

Upon one other topic Mr. Copeland writes as follows: "Very commendable progress has been also made in regard to industry. This is most clearly seen where the gospel has gained the greatest influence. Some neighborhoods are almost entirely transformed from an indolent, ignorant, shiftless people, to an industrious, intelligent, thriving population. The ground is cultivated in a better manner; and few crops are now lost for the lack of labor. The people are also turning their attention to other branches of industry, though not to any very great extent."

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#### Constantinople.

LETTER FROM MR. EVERETT, JULY 26,  
1852.

In July last Mr. Everett made a short excursion to Nicomedia and Ada Bazar, for the purpose of looking after the interests of the Protestant communities in those cities. After remaining one day in the former, he pursued his journey to the latter, where he spent a Sabbath. "I was much refreshed by my visit at Ada Bazar," he says, "and the brethren were greatly comforted. The church is in a good state as a whole; though they have one 'Diotrephes,' from whom the Lord, we trust, will deliver them soon. They all love their pastor dearly, and watch his journeyings with great solicitude and prayer, glad that they can, by their loss of his services, preach the gospel to so many of their ignorant and destitute people."

#### An Evening Visit.

On my return from Ada Bazar, I was met by the pastor and three or four of the brethren of Nicomedia, one hour this side of that city, and enjoyed a pleasant repast on the banks of a stream. We waited till near night to execute a previously formed plan of going to a neighboring village, that had never before been visited, except in one instance by a colporter. I was accompanied by the pastor of the church at Nicomedia and a guide. At first we wound around the head of the gulf, then



down its opposite shore, and then we ascended from the shore for an hour to the village, high up on the side of the mountain. The place contains one thousand houses of Armenians, but not an individual of any other nation, except one Turkish officer.

We entered the city in the dusk of the evening, that we might not arouse unnecessary opposition. We soon came to the house of an old disciple, who had been obliged to flee with his family, two years before, from the village to Nicomedia. He had been induced to return, however, and had been made an officer in the church, to quiet him and prevent him from preaching the gospel; but he could not be bound. He would speak of the things which he knew were true; and a few weeks ago he was rather unceremoniously turned out of his office.

By this family we were received joyfully, but with great fear and trembling. As no one knew of our purpose, it was as if an angel had appeared among them. We found the old man, his wife, and his son much enlightened; and they were zealous for the truth. They cheered our hearts for an hour in telling us of the work of God in their village, and of their labors and trials and fears. We found that there were eight or ten decidedly evangelical persons in the place, firm in the truth. We had hoped to gather them together; but it became known that we were in the village, and fear prevented our having the meeting. Having talked with this family till eleven o'clock, we read and prayed, and were about to retire; but the good woman of the house wished us to sit longer. So we conversed till midnight; and then read and prayed again. We arose the next morning a great while before day, and left the village for Nicomedia, not knowing what might befall this little band of believers after our visit.

#### Aintab.

LETTER FROM MR. SCHNEIDER, JUNE 17, 1852.

#### Visit to Kessab.

WHILE Mr. Schneider was returning to Aintab from the annual meeting of his mission, held at Smyrna last spring, he resolved to diverge from the ordinary route, and spend a few days with the Protestant community in Kessab. From Scanderoon he proceeded directly to Antioch; thence he followed the Orontes for four hours,

through a highly cultivated region; but after leaving that river his road lay through a wild and rocky district. Kessab itself lies at the base of the highest peak of Mount Cassius, which is about six thousand feet above the sea; and "in whatever direction one looks from the village, nothing but mountain scenery of the boldest and grandest kind meets the eye."

It is manifest that the reformation in this place has commenced in very favorable circumstances. And the inquiry arises at once, "If the gospel has made such progress in Kessab, with so little human agency, why may we not expect signal displays of the grace of God in all the Armenian field?" Are we not warranted in looking for yet "greater things than these"? Let us not be "faithless but believing."

Mr. Schneider's reception was such as might have been anticipated. "The Protestants," he says, "were overjoyed at my arrival. Having had some intimation of my intended visit, they had been anxiously expecting me for more than a week. I arrived after dark; but no sooner was it known that I had come, than my room was crowded, all being anxious to express their unbounded joy at the appearance of a missionary among them."

It had been supposed that Kessab contained only a thousand inhabitants; but an inspection of the Turkish register disclosed the fact that there were just two thousand, all Armenians. And there are other Armenian villages, Mr. Schneider says, that can be reached by a ride of two days, containing six or eight thousand souls. To all these places an influence is beginning to flow forth from Kessab.

#### Progress of the Reformation.

The first instrument which Providence employed for making known the gospel in Kessab, was an Armenian who became enlightened in Aleppo, by means of the deceased Bedros Vartabed, and who was employed as school teacher for a time. As in all other places, the introduction of the truth has been attended with much opposition and persecution; and not a few have been cruelly beaten for their attachment to Protestantism. But all these efforts of the enemy have only aided our cause. They have hastened the formation of a regular Protestant community, and its acknowledgment by the local government as a distinct religious sect; and, simultaneously with this recognition, the power of violent persecution has been broken.

Prior to last fall several short visits had been made to Kessab; but it was then only that one of our native brethren went to occupy the ground as an out-

station. These short visits, with the reading of the word of God and of tracts, had awakened a spirit of inquiry; and many minds were prepared to reject their past errors, or had already done so; so that when our native agency arrived, a wide door was open, and a most promising field spread out before them.

It is now about six months since a native brother has been employed here; and the results, with God's blessing, have certainly been very cheering. There is now a Protestant community of one hundred and twenty or thirty souls, small and great, male and female, regularly organized. The school contains twenty pupils; and eight or ten adult females are learning to read. They have a separate place of worship, where they meet three times during the week, and three times on the Sabbath, for religious services. I preached twice on the two Sabbaths I was with them, and three times during the week. On the first Lord's day there were as many as ninety hearers, including such of the older boys as are capable of understanding a discourse; and twenty or thirty Armenians of the old church were listening from the roofs of neighboring houses. On the second Sabbath there were not so many, owing probably to the absence of some on business. For the same reasons the weekly congregation consisted of only some fifty individuals, many of them being necessarily absent in their gardens. They listened to the Word with deep interest; and several of them manifested more or less emotion. As many as five or six appear quite hopeful as Christians; and the time is near when all things will be ready for the formation of a church. I had serious thoughts of organizing one while I was among them; but the absence of one or more promising candidates, together with other circumstances, induced me to defer it. But before many months shall have passed away, such a step will become both expedient and desirable.

The people are plain and simple-minded, free from the chicanery and sophistry and high-mindedness so often found in larger places. In view of these traits of character, and the progress which the work has already made in so short a time, there is every reason to hope for future accessions. A great number of the villagers who are not formally connected with the Protestants, are with them in sentiment and feeling; and one after another, from time to time, joins their ranks. Very recently a

near relative of the principal man among the old Armenians has declared himself a Protestant; and the event has produced quite a sensation. Others are preparing to follow his example.

The rate of progress in Kessab has been comparatively more rapid than at Aintab. In the latter, with an Armenian population of about ten thousand, a community of some seven hundred has been formed in about five years; while in the former, in about one year, the same proportion of the inhabitants have been formed into a Protestant community. This certainly is highly encouraging. With the continued blessing of God, we may expect to see a community of two or three hundred at an early day.

#### *The Great Question—Native Agency.*

Mr. Schneider describes an incident which occurred at his room, on the last Sabbath morning that he spent in Kessab.

As a company of from seven to ten were sitting with me, a man whose age and white silvery beard gave him quite a venerable appearance, made substantially the following remarks: "We have learned that our former belief is vain; that our external forms and ceremonies will not save us; and we have abandoned them as useless. Now tell us what else we must do to be saved. We wish to know how we may make sure of our salvation. And as you are not always among us, now that you are here, tell us all that is necessary, in order that we may secure our eternal well-being." Hereupon I spoke to them of the absolute and indispensable necessity of the new birth, reading our Savior's language on that subject in the third chapter of John, explaining its meaning, and unfolding the nature of that great change; and then, having made it as plain as I could to their understanding, I addressed them all directly and personally, and urged each one, earnestly and affectionately, to strive to secure this great change. Having occupied about half an hour in this way, I proposed to unite in prayer with them, that God might bestow this renewal of the heart on all present. They most readily assented; and we bowed together before the throne of grace. The old gentleman who proposed the question, was moved to tears during the prayer; and a young man, not an inhabitant of the place, wept freely during the remarks.

The following extract is deserving of partic-

ular attention. It throws a cheerful light upon the future of the Armenian mission.

The facts in connection with this movement assume a double interest, when it is remembered that the instruments used by Providence are pious natives. No missionary has resided here; prior to my visit, moreover, none but Messrs. Benton and Ford had ever been here. And they remained only a few days; and as the people do not speak the Arabic, they could not communicate much instruction. The two members of the Aintab church who have been there, have labored diligently and zealously; and the great Head of the church has been pleased to own their efforts. They are humble-minded men, and seem to have truly consecrated themselves to the work of spreading Christ's kingdom.

### Diarbekr.

#### MR. DUNMORE'S JOURNEY TO ERZURUM.

##### *An unexpected Hinderance.*

It seemed advisable, for various reasons, that Mr. and Mrs. Dunmore should spend the past summer at Erzurum. They resolved to leave Diarbekr, therefore, on the 24th of May, accompanied by six young men, who were on their way to the Bebek seminary. One of these young men, however, was threatened with the interruption of his plans for a time, and might have been kept from taking this journey. This will appear more fully from the following statement. "Thomas had prepared to leave for Bebek, when the head of the Armenian community, formerly his father's friend and creditor, sent word that he had a debt against him of three thousand piasters, which must be paid immediately. Thomas came to me almost in despair. He knew the power of his pretended creditor; for he is a man of wealth, a member of the city council, and could, therefore, easily procure his imprisonment. His friends rallied, called a mutual friend of Thomas and the vardzube, (who is a Protestant in sentiment, though he has not left the old church,) and sent him to the latter to see what he was willing to do; while we united in prayer for our distressed brother. It was proposed that they should meet in the Armenian church, and there compare accounts. To this Thomas readily assented; and, taking a few select friends, he went to the place appointed. After a fair exhibition of figures, it appeared that the claimant not only had nothing against our brother, but was actually indebted to him for nearly two years' service! The vardzube was confounded, and very willing to let the matter

drop; and Thomas, fearing the result of an attempt to collect the debt, allowed it to pass."

That our young friend could have obtained no redress from the highest officer at Diarbekr, is painfully evident. The subjoined paragraph will throw some additional light upon the character of this individual. "Our Pasha is perfectly incorrigible, and seems determined to put us all under his heel. The evening before we left the city, I was called to unite in marriage a young man of the Protestant community with a girl from the Armenian church. Her parents cheerfully consented to the union, with the distinct understanding that she was to be a Protestant. To forestall any difficulty that might spring up, I took the precaution to have two Moslem witnesses, who interrogated the parties before the ceremony was performed, and pronounced all right. The day after the marriage, a brother of the bride who was not present the evening previous, instigated doubtless by his Bishop, went before the Judge with the complaint that the Protestants had taken away his sister. She was immediately brought before the Judge, and testified that she was a Protestant, and had been married to this young man. She was commanded to go home with her brother, and wait till the morrow, when the matter would be referred to the Pasha. The next day the Pasha called the head of the Protestant community, and inquired of him by whom this couple was married. He replied, 'By an American preacher, our bishop.' 'Can you prove that he is a bishop?' 'If you will not take our word for it, and will wait till we can write to Constantinople and get an answer, we will give you the proof.' 'That American is neither a bishop nor a preacher,' said the Pasha. He then ordered the young woman to be given up to her brother; and she was that day given by him and married to another man! The testimony of the two Moslem witnesses availed nothing, of course, because the Pasha denied my right to marry."

##### *Commencement of the Journey.*

As it was too early in the season to take the most direct route to Erzurum, Mr. Dunmore determined to pass through as many places of importance as he could, without making the journey too fatiguing, that therein he might preach the unsearchable riches of Christ. Hence his track differed from that of any previous missionary; and yet most of the villages to which he went, had been visited by Mr. Peabody, Dr. Smith or Mr. Bliss.

It was an agreeable surprise to Mr. Dunmore and his companions, that they were allowed to leave the city without "the usual salute of stones." And it was not less gratifying to find, outside of the walls, a large group of friends, waiting to bid them farewell, and solicit a remem-

brance in their prayers. Such a request from the despised and persecuted Protestants of Diarbekr, will hardly be forgotten.

The first place which Mr. Dunmore mentions, is Arghanie, twelve hours on his way, where he remained a day and night. When Mr. Bliss was at this village, two years ago, he was visited by a large number of persons; but now there were but two who ventured to call at the lodgings of a Protestant missionary. If we keep in mind the fiery trials that our brethren of Diarbekr are obliged to endure, we shall not be surprised at this fact. A ride of four hours brought our travelers to Marden, which has some two hundred Armenian houses, about as many Moslem, and a still larger Greek population. Many of the Armenians professed to be desirous of receiving instruction; but, in the case of nearly all, their fears prevailed over their convictions and their curiosity. Still Mr. Dunmore is confident that "the gospel has a hold on the minds of not a few in Marden." On Saturday the party arrived about midday at Ichme, a place which has an Armenian population of four hundred houses. As Mr. Dunmore was anxious to spend the Sabbath at Kharpüt, he proceeded thither at once, with an Armenian friend, leaving the rest of the company behind.

#### *Kharpüt.*

Before eight o'clock Sabbath morning, ten men were in our room, examining our books, making inquiries respecting the doctrines which they teach, and seeking light on the various subjects that relate to the salvation of the soul. Before ten o'clock our room was crowded; and the door and window were more than filled with eager listeners. Various points of difference between the teachings of the Bible and of the Armenian church were discussed, sometimes with earnestness and warmth, and for the most part with apparent sincerity. Not a few were seriously and anxiously seeking the way of salvation. Having long since been supplied with evangelical books by a colporter from Erzurüm, they have evidently made good use of them. Many are thoroughly convinced that the Armenian church is rotten at the core, and that the gospel is our only guide. We were visited by nearly one hundred persons during the day, most of whom were manifestly prompted by a desire to know the teachings of the word of God.

Mr. Dunmore was particularly interested in a young man from Arabkir, intelligent, prudent, and a decided Protestant. "In a quiet way he has been diffusing light and doing good in Kharpüt. His presence is much needed in that city; for the friends of spiritual religion, living there, have

neither preacher nor teacher. To God alone can they look for instruction and guidance in the way of life. None are learned; most are ignorant; and all are in need of human counsel."

Kharpüt has a Christian population of more than ten thousand souls; and it overlooks a vast rich plain studded with three hundred and sixty-six villages, of from one hundred to five thousand inhabitants, nearly all Armenian, and all within a few hours' ride of the city; to say nothing of others scattered amid the mountain ranges on the north and west. It presents, therefore, the richest country, and the most inviting and promising missionary field I have seen in Turkey. The seasons being mild, the air pure, and the whole region healthy, it is one of the most desirable places for residence in the interior. Though no prophet, I will venture to predict that if it shall be manned as it ought to be, it will speedily yield an abundant harvest, if it does not furnish a grander display of the gospel's saving power than has yet been seen in this empire. The people are vigorous, active, reflective; and they are not exposed, as many others are, to the withering influence of infidel Franks. I was assured that an audience of one hundred could be assembled on the Sabbath, if they had a good evangelical preacher. I would put the number at fifty as a reliable audience, if a missionary, having command of the Armenian or Turkish language, were stationed among them. My heart yearned for their deliverance from their galling yoke; and I longed to tarry with them. It was hard to break away amid their earnest entreaties that we should remain even one day longer; but circumstances over which I had no control, forbade us to protract our stay.

#### *Arabkir—A Recognition—Ichme.*

While at Kharpüt, and at other times, Mr. Dunmore was earnestly besought to do something for Arabkir. The Protestants in that city assemble by themselves on the Sabbath, to worship God in accordance with the teachings of his word; but they have no human guide to look to for light, for counsel, for instruction. "I will only reiterate the cry," Mr. Dunmore says, "which comes so frequently to our ears over the mountain tops and valleys which separate us. Would that it could be echoed across the waters, and ring in the ear of every young man and every Christian in the United States: 'Is there not a man in America, who will come and preach the gospel of Christ in Arabkir?'"

While descending the mountain on

our return to Ichme, a short distance from the city, we met two men coming in from a village. They eyed me closely as I passed; and Thomas, suspecting that they were friends of the truth, saluted them. They were curious to know who the man was with a hat on, having little doubt in their own minds that we were Protestants. As soon as they learned who I was, they called to me to stop; and, hastening to grasp my hand, gave me a most cordial greeting. They expressed by words and looks their regret that they had not known of our being in Kharput in time to come and see us; and added the request that we would visit their village. We had time for a few words only; and we reluctantly went on our way without a more extended interview. I asked Thomas what led him to suspect that they were Protestants. He replied that he recognized them with his heart.

On arriving at Ichme, Monday noon, Mr. Dunmore found that his young friends had spent the Sabbath in presenting Bible truth to a multitude of persons. Finding the house too strait for them, they went to the neighboring gardens, where they sat in the midst of a large company of Armenians and Moslems, unfolding the simple truths of God's word without molestation for several hours, the Moslems approving, and many of the Armenians assenting, while others received the word with gladness.

We could not start Monday afternoon; and we found that the Lord had more work in reserve for us in Ichme. The most intelligent priest of the village sent for Thomas to come and see him in the evening. He went, with two others of our company and a few Armenian villagers. The chief points of discussion were the intercession of the Virgin, the sacraments, fasts, &c. The priest made some feeble attempts at first to defend the rites of the church; but he soon found himself fighting against the gospel which he professed to believe and teach. He gave up the contest, therefore, and silently listened to arguments drawn from the word of God; while his own people, sitting about him, nodded assent, and sometimes chided him for not teaching them the same truths. Thomas, being familiar with the ancient Armenian, took the priest's own Bible, and, comparing it with ours in the modern language, proved to all present that they alike teach the great doctrine of salvation by grace, through faith in the Lord Jesus.

### Candid Priest—Palù.

On the following day the party traveled nine hours, and came to a small Armenian village near Palù.

It was the hour for prayer at the church, and we all went to see the ceremonies. At the close Thomas invited the priest, a man of some thirty-five years, to come to our tents for conversation. He very readily accepted the invitation, evidently glad to break the monotony of his servile life. We found him rather intelligent for a priest, having formerly been a teacher at Constantinople, and in sentiment a Protestant. He deplored the ignorance and wretched condition of his nation every where, and added, "I believe that this is all the result of keeping the Bible from the people." He sat till ten o'clock at night, talking with us freely, without a word of dissent on the very points of doctrine, which ordinarily secure to Protestants among this people the distinguishing title of "heretic."

Next morning Mr. Dunmore and his fellow travelers pitched their tents outside of Palù; but they also took a room in a khan, where they received the visits of a large number of Armenians. "Though we found but one decided Protestant," Mr. Dunmore says, "many would embrace the truth at once, but for their fears. The city contains a large Armenian population, and the light has entered it." Nothing worthy of notice occurred during the ride of Thursday. On Friday, after having traveled nearly seven hours, and when on the summit of a very high mountain, our travelers encountered a severe hail storm. "It lasted a full hour, pouring down a torrent of hail and rain, till the ground was white, as in mid-winter."

When we reached the base of the mountain, we found our road cut off by a large stream, rushing furiously down its rocky bed. Here we were at a stand. To pitch our tents was out of the question; and there was no house or shelter to be had without crossing the stream. Night was approaching; and to go forward or retreat seemed alike impossible. After waiting a long hour, wet and chilled, one of our company ventured to feel his way across the stream with a pole; and, finding it fordable in one place, he commenced leading the loaded animals through. When we were safely over, we made for a Koordish village, distant about an hour, where we arrived just as the shades of a dark night were



closing in upon us. After some delay, and loud talking, with a fair display of Koor-dish barbarity, for an exorbitant price we procured a shelter.

### *Ready Listeners—Arrival.*

The following Sabbath was spent two hours beyond this inhospitable place, at an Armenian village of some twenty houses.

The poor people gave us a cordial welcome, and cheerfully furnished us with every article of food at their command; after which they gathered about us for the bread of life. Not being accustomed to such kindness and cordiality, we felt curious to know the reason of it. The mystery was solved, when they told us that they had neither church nor priest. The simple minded people came, therefore, unrestrained by fear, and talked with us freely during the Sabbath on subjects of which they were entirely ignorant. In the afternoon Thomas addressed an attentive audience of twenty, besides our own company, from an appropriate passage of Scripture; and all assented to it as the truth, rejoicing in the privilege of hearing it. It was the first discourse they had ever heard; and, after listening awhile, one exclaimed, "Our empty heads! Our empty heads!" There was not a man in the village who could read, and our hearts yearned over them; for they are emphatically as "sheep without a shepherd."

The next night was spent by the road-side. On the following day a lofty range of mountains was crossed. "The tedium of our journey," Mr. Dunmore says, "was relieved by much fine scenery. From some points along our path it would well nigh compete with Mount Washington; though it lacked the rich forests to perfect the scene." Huge banks of snow were sometimes discovered, at the height of six thousand feet, not far from rich beds of flowers. Friday night the party reached Erzurum in safety, where they were welcomed by Mr. Peabody.

### *Mosul.*

LETTER FROM DR. LOBBELL, JULY 2, 1852.

### *Hinderances.*

THE missionary work in Mosul, as in most other places, has its lights and its shades. There are obstacles to carrying it forward successfully, such as the oppression of the native brethren by

unjust taxation, wily and severe persecution, the indifference of the people to the truth, the opposition of the priesthood, which are encountered in all parts of Western Asia, to say nothing of more distant lands. "The taxes this year," Dr. Lobbell says, "are a third more than they were the last; and no means are left unemployed to shake the faith of our friends." "But," he also says, "the only ill effect of these trials is, that inquirers are frightened away. And yet it would seem as though such forms of opposition would drive men to the truth; but neither Luther nor Robinson are to be found here."

There is one hindrance at Mosul, however, which does not operate against the missionary to the same extent in any other place; and that is the extreme heat. "I am informed," Dr. Lobbell writes, "that the hot weather has not commenced; but in New England, if the thermometer should continue many successive days above 100° Fahrenheit, and should stand every day for several hours at 107°, seldom descending below 85° at night, it would probably be thought that warm weather had at least begun. The air during the greater part of the day is 'scorching hot;' and in the streets it is like the breath of a furnace. A foreigner can endure it while in health; but in case of severe sickness it seems to me his condition would be almost hopeless. I await with no little anxiety the effect of an atmosphere, which allows the mercury, for two or three months, no place of retreat below 90°, and which sometimes forces it up to 120°."

### *Encouragement.*

Still Dr. Lobbell looks with a hopeful eye upon the field in which he has been called to labor. Serious as are the obstacles, he thinks "the encouragements are even greater."

I have recently seen, as it seems to me, a tendency to greater life and activity among the brethren. Though the Chaldeans, Syrians, and Jacobites join in their opposition to us, their union has no heart; and, from the fact that none of the hostile sects dare to take the Bible from the people, or resort to some of the hideous modes of persecution still employed by the Armenian hierarchy, it is evident that they are afraid of the Protestant movement in Mosul. Mr. Williams has frequent calls for Bibles and other books, and is sometimes gratified with the effect of his appeals. Not long since a dozen Jacobites came to see him, and spent the most of a fast day discussing the tenets of their church, and its alleged departure from the faith once delivered to the saints. And he has this evening held a very interesting discussion with a Jacobite priest, on the roof of his house, in



the midst of a score of hearers. I have no doubt that unwearied efforts, with the blessing of God, will shake the faith of multitudes before many years shall have passed away.

With the expectation of seeing what the brethren at Aintab and Oroomiah have been permitted to behold, Dr. Lobdell asks, "Why cannot we be cheerful?"

Deacon Jeremiah finds many opportunities for religious conversation, especially with persons who come for medicine from the villages; and he has now gone on a tour through Bootan, on his way to Mardin and Diarbekr. The brethren in the latter place have written to us, in Mr. Dunmore's absence, to aid them in securing reparation for injuries done to several of the Protestants. We hope that the Deacon's presence will do something more than assure them of our sympathy, as he took strong papers to the Patriarch and Bishop from Mr. Rassam, our Consul. The dissolution of marriages performed by Protestant ministers, through the mere nod of a Pasha or a Bishop, and the banishment of peaceable men, cannot continue long.

It is a matter of encouragement that we are not despised, as are Protestants in Diarbekr and other places. I have received the kindest treatment from even the Jesuits in Mosul. We hope that the attentions of the Pasha and other dignitaries to us, when we have been called to prescribe for their physical maladies, will prove to have been something more than mere oriental politeness; and that, while our superior wisdom is acknowledged, we shall soon be gratified with seeing the Sultan's proclamation of the entire civil equality of his subjects duly regarded in the official treatment of our community.

After describing his own routine of labor, including his prescriptions as a physician, Dr. Lobdell says:

The class taught by Mr. Williams presents enough to cheer the heart of the laborer. Twelve or fifteen persons assemble every Sabbath noon, and appear to take a deep interest in the study of the Word. Two preaching services are held upon the Sabbath; it is seldom, however, that a new hearer is present. The audience numbers from twelve to twenty; but we are expecting more. One afternoon, while preaching through Meekha as my interpreter, I felt, as I never did in America, the blessedness of

declaring the truth of God to dying men.

Last Wednesday evening our usual lecture service was held in the court of the church. It being Ramadan, it was thought imprudent to sing, inasmuch as the Moslems are very fanatical during this holy month. There we sat in oriental style, the stars our canopy; and we looked up through them to their Maker. Jeremiah preached with Nestorian energy; and though I understood but little, I could think of the early Christians, and rejoice. How different from the quiet and security of New England!

### Nestorians.

LETTER FROM MR. STODDARD, JULY 15, 1852.

THE monthly epistle of this mission for July, was written by Mr. Stoddard. He first announces the arrival of Miss Harris, after a speedy and comfortable journey over the mountains, two weeks prior to the date of this communication. She received a cordial welcome from the members of the mission.

The subjoined extract will be read with peculiar pleasure.

### A Moslem Pupil.

Ever since the commencement of our mission, we have occasionally had a few Mussulman boys under our instruction, some of them from families of wealth and influence, at the earnest request of their friends. The effort has been made, partly as a peace offering to the Mohammedans, who would naturally be jealous of our educational labors, if confined strictly to the Nestorians, and partly in the hope of preparing the way for the preaching of the gospel among them. This little Mohammedan school has not been without its fruits. Several have acquired considerable knowledge of Christianity, and become favorably disposed towards it.

One of these scholars, Hassan Ali Khan, the son of a nobleman of Oroomiah, was with us for a long period; and he won our esteem and affection by his intelligence, simplicity of manners, and diligence in his studies. On leaving us a few years ago, he went to Tabreez, and thence to the capital; and he has been gradually promoted by the King, till he has attained a very high and commanding position. He is only twenty-five years old; and, if he lives, he will

probably exert much influence in Persia. His honors are no doubt partly, if not principally, owing to his superior education. Some weeks ago he returned here, bringing a robe of honor from the King to the Governor of this province, and was received with the greatest enthusiasm, many thousands of the people going out to welcome him.

Shortly afterwards we called upon him, somewhat doubtful whether he would still receive us with unaffected simplicity and kindness. We were gratified, however, to find him the Hassan Ali Khan of former days. He was very glad to see us; and he remembered us with interest as his former friends and teachers. He will soon return to the capital, where he occupies an important office in the King's palace; and though we cannot regard him as even a theoretical believer in Christianity, there is little doubt that he will do much to soften the prejudices of others, and exert his influence in high places in favor of us and our work. Changes in this land take place gradually; but they are none the less real. And a generation may not elapse before these millions of Mohammedans shall be pervaded with the gospel, and "the way of the kings of the East" "be prepared."

#### *Mountains—Climate.*

Another extract will be perused with interest, as bearing on the question of health.

Some weeks since a Russian scientific gentleman, who holds an office under the Czar in Georgia, paid us a visit. His object was to obtain information in regard to the elevation of these districts above the sea, and their general climate. Of course he was provided with instruments suitable for his purpose. He seemed very much gratified to find us also in possession of a barometer and other instruments in meteorology, and in the habit of keeping regular meteorological journals. We were glad of the opportunity of comparing our observations with his, especially in regard to the heights of different points in this vicinity; and to know that our previous results were in the main correct.

The Lake of Oroomiah is about 4,100 feet above the ocean; while the city itself is 4,500, the plain sloping down in the most gentle manner to the borders of the lake. Mount Seir, which Madame Pfeiffer describes as a "low hill," rises 2,834 feet above the city, and 7,334 above the ocean, differing not greatly in

height from the White Mountains of New Hampshire. Our residence on the mountain side is a thousand feet above the city. The mountains of Koordistan, some of them capped with snow all the year round, often rise to the height of twelve thousand feet; and one peak is probably fourteen thousand feet above the sea.

Mr. Khanikoff, the gentleman above alluded to, finds that this country has one of the driest atmospheres in the world, during the summer season, which will account for the relaxing influence of the heat upon us. It is our impression that we now feel a temperature of 80° more than we should one of 90° in America. The fact that Persia is so destitute of large rivers, and has so few rivers or streams of any kind, is the result, as well as the cause in part, of the dryness of the climate.

#### *Gavalan—The Cholera.*

The village referred to in the following extract is near the northern extremity of the plain of Oroomiah.

It is known to you that Mr. Stocking and his family, with Miss Fisk and Miss Rice, are spending the summer at Gavalan, the village of Mar Yohannan. As they are among a population of some four hundred persons, they find many opportunities for missionary labor. I spent a Sabbath with them some weeks ago, and was very much gratified by seeing the large and attentive congregation, which assembled twice on that day for the preaching of the gospel. From forty to fifty of the villagers are present regularly at evening prayers; and they show a decided interest in the exercises. Misses Fisk and Rice took with them ten or twelve of the older and more promising girls of the female seminary, who are busy in prosecuting their studies. In connection with them much eagerness has been manifested by the women of the village to gain a knowledge of the truth; a number of whom are learning to read. Mar Yohannan enters into the various efforts to produce a reformation in his village with all the zeal we could desire; and we only regret that his residence for many years in the city of Oroomiah, and the different objects which have engrossed his attention, have led him to neglect his native place so long.

From this letter it appears that the cholera has commenced its ravages on the plain of Oroomiah. "Heretofore it has approached grad-

ually," Mr. Stoddard says, "allowing us time to prepare for its coming; but this season the groans of the dying and wailings for the dead have given us the first intimation of the presence of our dreaded visitor. It commenced in the city; but it has since spread into the villages, carrying desolation and sorrow in its track."

### *Death of a Nestorian Girl.*

Only one person had died, prior to the date of this letter, in whom the mission felt a special interest, and this was a member of the female seminary. Concerning her Mr. Stoddard writes as follows :

Gozel was the only child of a pious Nestorian in the city, who has been a burning and shining light among this people. Though working hard as a carpenter during the week, he has learned to read, and has acquired much biblical knowledge. No one could be long present at our Sabbath school or preaching services in the city, without noticing his meekly intelligent face, and his eye riveted on his teacher; and no one could long live in his neighborhood, without seeing how he carried the gospel into his daily life.

He loved this only child most tenderly; and he has long been anxious to have her led to the Savior's feet. Until last March, however, she never manifested much religious interest. At that time her teachers in the seminary found her becoming quite prayerful, and exceedingly attached to her Testament. She was often observed in her sleeping apartment, morning and evening, bending over the pages of the book of life. During the few last weeks before the summer vacation she grew rapidly in knowledge; but her teachers did not feel confident that she was a child of God.

Last Saturday evening, when her labors for the week were over, her mother saw her take her Bible as usual and then retire for prayer. That night the cholera attacked her with great violence, and on Sabbath afternoon she was carried to the grave. Overpowered by her disease, she could say but little to her weeping friends. But when visited by Mr. Perkins a short time before her death, though the powers of life were nearly exhausted, she at once recognized him, and very earnestly desired him to offer prayer.

A near neighbor of this family is a French Lazarist priest, who so far insulted the feelings of the parents, as to offer

to perform over the dying girl the mummeries of his church. Of course his message found a most unwelcome reception; but the fact shows how persevering are these missionaries of a corrupt faith to gain adherents.

Dr. Wright and Mr. Breath were present at the funeral. It was an affecting occasion. Gozel's Bible was laid upon the coffin, with one of her garments. The parents sat by the lifeless remains of their only child, their hearts bursting with emotion; and yet they were able to preserve the appearance of calmness. Often did the mother, seizing the sleeve of the garment, kiss it tenderly, saying, "Gozel has gone; she has gone forever. Our teacher\* has left us. Gozel has gone." A passage was selected from the well read Bible; and the attention of all present was called to the solemnity of their circumstances, and the importance of being ready for such a fearful summons; after which the company went to the grave, and there committed the dust to its kindred dust. Then followed the dispersion of the friends, and the return of the parents to their solitary home. We feel for them. Their hearts are desolate; and yet not desolate. One, if not both, has the presence and sympathy of the Savior.

### *Ahmednuggur.*

#### JOURNAL OF MR. MUNGER.

MR. MUNGER is accustomed to spend much of his time in preaching the gospel among the villages around Ahmednuggur; and he occasionally extends his tours to a considerable distance. He finds not a little to encourage him in this species of labor, though the adversaries of the truth are many. For the purpose of giving a general idea of the incidents which he meets with in these excursions, he has copied the Journal which he kept during one of his recent tours, having been accompanied by native helpers, as usual. The following pages contain only a small part of his communication; but space is wanting for additional extracts.

#### *Reception given to the Word.*

December 17, 1851. To the people whom I have visited to-day, the Lord has not given the hearing ear. They have no appetite for the bread of life, but they prefer husks. They are emphatically without God in the world.

\* Gozel had taught her mother to read; and she is now teaching two of her husband's apprentices.

18. Our opportunities for preaching have all been good; and some were very good. In almost every group there are persons who treat with lightness all that is said of the rewards of another world. But I have found to-day an uncommonly large number who listen with seriousness; and the inquiries of some indicated a desire to know the way of salvation by Jesus Christ. More frequently than heretofore have I met with persons, who admit the importance of the moral teachings of the Christian Scriptures. I have several times visited these villages, but I have never found so much candor.

19. Precious opportunities have been enjoyed for preaching the Word. In nine villages I have spoken of Christ; and in only one have I been treated otherwise than with respect. Many have expressed what seemed an honest conviction of the falsehood of Hindooism. In one place, however, the pateeel became very angry. He said, "I will not listen to you. You call our gods stones." I replied, "I do not call God a stone. I call him a spirit; and I call stones stones." He arose, and with authority dispersed the audience. He came again, however, and several others.

20. I am much gratified by the measure of attention which the Word has gained to-day. A moving of the Spirit of God upon the mind has been clearly seen. Many have expressed a conviction of the truth of the words spoken.

The impression made upon Mr. Munger on the 23d was this: "God is present, giving the people a disposition to listen."

23. I went into Karamala this morning with the feeling, that all our hope of gaining a hearing for the Word is in God. Throughout the whole of my discourse there was a very earnest attention. We had an audience of one hundred and twenty-five persons, of all castes. The teacher of the government school in this place is in a hopeful state of mind. He has had much Christian instruction; and he speaks with sentiments of gratitude for the Christian kindness of Col. S., Major C. and Mr. E. He has no confidence in Hindooism, though a brahmin.

24. The blessing of the Lord has been upon us to-day; and we have had precious opportunities for preaching the gospel. I have previously visited the villages in which we have labored to-day. I am recognized by the people, and they seem glad to see me.

### *Christmas—Baisee—Mahars.*

25. I should like to spend all the Christmas days that remain to me, in acquainting men with the mission of Jesus Christ to this world. Six years ago to-day I left Middlebury for Boston. What changes in this brief period!

On the 26th Mr. Munger made the following entry in his journal: "The people crowded about my tent, and whenever I addressed them, they listened with unusual attention and respect." He remained in Baisee, a city of some 20,000 souls, till Monday, December 29.

27. I preached this morning in the mahar quarter. The audience was large and attentive. Two persons asked for books, and declared themselves ready to give up idols and worship God. I afterwards went to the temple of Krishna. The congregation was at no time large; but there were many comers and goers. I was much gratified by the attention which several persons gave to the Word. I also went to another temple, near one of the principal gates of the town. The audience at that point was very large. There were a few listeners and many talkers. Some pilgrims from Bengal testified that men like me are telling this same story of Christ crucified in their part of India. This helped us.

On the following day, which was the Sabbath, several hours were spent in proclaiming the gospel. "In one part of the town," Mr. Munger says, "the audience was very large, and many listened with great interest."

29. In a village which we passed through, the mahars interested me much. I had visited them before, and given a book to their gosavee. Some of them told me that they had cast aside their idols, and begun to worship God the Spirit. I did not see the gosavee. At one place the brahmins treated us with much rudeness.

### *Wairag—Various Incidents.*

30. At Wairag, a large town, we declared the Word to crowds of people for more than three hours. The attention of many was very gratifying. There was, indeed, abuse on the part of a few; but most heard us gladly.

In the afternoon of this day, Mr. Munger spent an hour in discussing various questions with the chief men of the place. "The occasion," he says, "was one of more than usual interest." On the following day, Mr. Munger preached in five

villages, where the gospel had never been heard before.

January 1, 1852. Had a very good opportunity to deliver my message this morning. For some four hours we were engaged in setting forth the truth, and confuting the errors and absurdities of Jainism and Hindooism. Two years ago I preached Christ here. My words were remembered.

On the Saturday following, Mr. Munger preached four hours in a place, which is honored by the shrine of the goddess Bhawanee. "Her fame," he says, "is second to no other god or goddess in all western India." Next day he went to the mahar quarter, and had a large audience. "Very few of these poor people had ever before heard of this way of salvation. Awful is their darkness." "By the patient endurance of much abuse," he says, "we gained a hearing for our message in the town. Outside of the town I sat on a well, and told a few people of Christ. They listened attentively."

5. On this first Monday of 1852 we have held a prayer meeting. There were three of us to pour out our hearts together in praise and prayer. We thought of the many who remember Zion to-day, and rejoiced in the Lord.

Next day Mr. Munger saw a case of hook-swinging. A young man was the victim.

#### Sholapoor.

8. I came to Sholapoor this evening, having preached in five villages on the way, in four of which there was much attention. It does seem that the Lord is calling for laborers for this field. Why should not the people of God heed the call?

9. I went this morning to see the mahars. They seemed glad that I had come again. I have always had good opportunities for preaching the Word among them. To-day they were unusually attentive. In the town I had a large audience. The attention was very good for a time; but some persons, wishing to hinder our work, brought in certain lewd fellows of the baser sort, who greatly withstood the truth.

14. Last night we closed our labors in Sholapoor. From the hour of six in the morning till ten, I was every day engaged in preaching and discussing the truth with the mahars, the people of the town, and those in the camp bazar. From ten till evening I have had frequent opportunities of addressing small groups of people at my tent. In the evening I

have spoken to hundreds, who stopped on their way to the temple or on their return. These have been days of incessant and most arduous labor.

I had several interviews of great interest with the Lingaits. They are numerous in Sholapoor and in all the country south of this. My intercourse with them on my former visits led me to the conclusion, that they were less satisfied with their religion than other sects of Hindoos. My feeling now is that there is what may properly be called a spirit of inquiry among them. They are but little influenced by the brahmins. Their gooroo are of their own caste, and usually little educated.

Mr. Munger also refers to some statements published in the *Calcutta Review* for September, 1851, which tend to establish the correctness of his impressions.

#### The Word heard gladly.

15. To-day I have preached in five villages. Three of these were very large; and never before has the gospel been proclaimed in them. The attention was very good.

Two days later Mr. Munger wrote in his journal, "We have had precious opportunities for our work. Seldom had the people seen the face of an European." He addressed seventy persons at a heathen temple, all of whom freely admitted the falsehood and deception of Hindooism.

19. The Lord has prepared the people before us, and given us an abundant entrance among them. I praise him for the privilege of testifying the gospel of his grace to dying men. This day in five villages, for the first time, has the darkness of many centuries been penetrated by God's light.

20. In Ramghat I had an audience of one hundred and fifty persons. They listened with great interest for more than three hours. They freely condemned their own ways of worship, when they came to consider the nature of God.

21. This too has been a day of abundant labor. In seven villages we have preached Christ; and in all we have secured a good hearing. In a part of them, indeed, the attention was most gratifying. The people wondered at the things which they heard.

Mr. Munger went next day to Karad, where he found many hearers. He regards the place as very well situated for becoming an out-station.

23. The labors of this day have been



very abundant. At sunrise we went among the mahars, and we had two congregations. The people listened with the greatest attention and apparent interest.

24. We have preached in eight villages. I rode a mile before it was light, and called up the people of the village to hear of Christ, the Savior of men. They listened wonderingly. In all the villages, moreover, where I spoke these words, they were heard as strange tidings.

When I came to the place of our rest for the Sabbath, I saw the people sitting in the temple, evidently desiring to have an interview with me. I went and spoke with them till eight o'clock. The image in the temple had recently been brought from Pandharpur, where they paid four rupees for it. The absurdity of buying gods had never occurred to their minds; but when I spoke of it, the common people seemed ashamed of the business, and the brahmins were angry.

#### *Return from Satara.*

On the following day, which was the Sabbath, Mr. Munger was cheered by the ready attention which some mahars gave to his message. On Monday he preached in seven villages; and on Tuesday he arrived at Satara, where Messrs. Burgess and Wood are stationed. Having remained with these brethren two days, he resumed his labors in the villages.

31. To-day we have delivered our message in six villages. There was much apparent interest. I met a company of mahars and mangs upon the road, and had a long talk with them. They were greatly pleased with the interview.

*February 1.* This has been a day of much toil and much reproach. The people seemed ready to devour poor D. for having abandoned the ways of the fathers, and taken Christ for his Savior. In this outburst of popular fury the pateel took the lead. He is young, full of zeal for his gods; and he boasts that they have laid no restraint upon his indulgences. They tried all means short of actual violence to annoy me and drive me away. They twice forced through the crowd, and into my presence, a buffalo-calf, one of the ugliest looking creatures which can be found on four feet. I did not in any way resent their indignity, and so gained the opportunity to set forth much truth.

2. Here, in Ravangar, we have had

our concert of prayer. We poured out our hearts to God for all our brethren and sisters in this work, for the churches gathered by them, and for those in all lands who labor and pray for Zion. This is a new event in this place.

3. We have preached in six villages, having had very good opportunities even in those places where the gospel has been heard frequently. God gives the hearing ear.

4. This day I have labored in four villages. The truth is hated, because it is feared. More frequently than ever have I heard the conviction expressed, that our labors will result in turning away the entire people from Hindooism. The brahmins evidently know the weakness of their own system; but they are ashamed to confess it.

On the succeeding day Mr. Munger arrived at his station, having preached to the inhabitants of four villages in gratifying circumstances. In concluding the extracts from his journal he says: "I trust you will get the impression, that this is a great work, a good work, a work of much promise, and a work in which there is urgent need of more laborers."

#### *Ceylon.*

#### *LETTER FROM MR. POOR, JULY 3, 1852.*

MR. POOR has grouped together a few incidents, illustrating certain phases of the missionary work in Ceylon, and bearing more particularly upon the relations of those who were once pupils in the Batticotta seminary, and have been cut off from the privileges of Christ's house, to the labors of our brethren. It will be seen at a glance that this is a very influential class of persons; and whatever throws light upon their present or prospective position, must be read with peculiar interest. Mr. Poor is encouraged by the success which he has already had in this "line of things"; and he earnestly commends these objects of his special solicitude to the prayers and sympathies of their former benefactors.

#### *Movement in Arnicotta.*

In company with Messrs. Spaulding and Burnell, I held a meeting on the 19th of September last in Arnicotta, two miles south of Manepy. In this populous village a school was established, and the preaching of the gospel was commenced, in the days of Mr. Woodward. Since that time, with long intervals, the inhabitants have had the



opportunity of becoming acquainted with the gospel.

Our meeting was held at the house of Cornelius Atwood, who joined the church in 1829, left the seminary without finishing the prescribed course, and was excommunicated in 1839. He is now in the service of the government, a man of property, and highly respected by the people. Twenty or thirty of the more respectable people were present at the meeting; two of whom (including Atwood) were partially educated at Batticotta; another was formerly in the English school at this station; and all were more or less acquainted with the claims of Christianity. The inhabitants of the village are idolaters of the grosser sort; and there is not a single church member among them.

The object of the meeting was to set forth that part of our great commission, which specifies the manner in which we are to enter a town or village, and inquire who in it is "worthy." The proof of worthiness which we required, at this stage of our labors among them, was that they should give us a footing in the place, and join with us in the erection of a substantial church. They seemed to be glad that we and they had so many important points in common, notwithstanding our fundamental doctrine, that He whom we would have them serve, is none other than God in Christ Jesus. They were the more ready to entertain our proposal for the erection of a church, when they understood that their doing so was a *sine qua non* to our complying with the application which they had made for a mission school.

Two or three other meetings were subsequently held, though with a smaller attendance, at Mr. Atwood's house; and the subject of a habitation for the Lord was urged upon them in its various bearings. After it was distinctly understood what we wished to do, and that the first step towards showing themselves "worthy" was to furnish an eligible site for a village church and school-room, the two principal men in the place, Atwood and Ramalingum, pointed out several plots of ground from which we were allowed to make our choice. A spot was selected at a corner where four roads meet, belonging to Ramalingum, a cousin of Atwood, formerly in the English school at this station, and now connected with the revenue department in this province.

This young man is careful to have me understand, that he is not a Christian

or an idolater, but a believer in the existence of one God, and willing to be regarded as an inquirer after the truth. He is the only son of his mother, with whom he now lives; and she is a widow. Concerning this woman I learned from Mr. Spaulding's address at our first meeting, with deep interest and surprise, the following facts, which have some bearing, I doubt not, upon the worthiness of her son. In former times, when Mr. Spaulding had charge of this station, he was in the habit of visiting Ramalingum's parents, who resided near the mission house. The mother was roused to serious thought and feeling; and she resolved to become a follower of Christ. She manifested such a determination in this direction, that she thoroughly roused the fears of her husband and friends, who took counsel together to "burn her to death," as they said, if she did not desist from her purpose. This was an ordeal which she could not stand; and her convictions of duty gradually subsided. On learning these facts I had something like an inward assurance, that we had come to the right village and to the right house. This woman has since been visited both by Mr. and Mrs. Spaulding, as also by our catechists, who say that she manifests an interest in what her son has done, and in what is in progress in the village.

About three months from the time of the first meeting, Ramalingum brought me a deed, legally executed, securing to the American missionaries and their successors a title to the land he has presented. The writings were drawn and signed by the *oodial* of the village and a notary of the parish without fee, in imitation of the example set by the native officers, who prepared the deed of the ground on which the village church at Tillipally is built. The doings of Ramalingum in this matter have attracted some notice. The Tamil priest, who claims those villagers as his disciples, came to reprimand him for what he was intending to do. But Ramalingum put some pointed questions to him respecting his line of service as a priest, which he could not well answer; and he was obliged to be quiet.

Immediately after the execution of the deed mentioned above, Mr. Poor opened a school in Arucotta, which contained fifty boys and twenty girls at the date of this communication. An effort was also in progress to raise the money requisite for the building of a village church.

*A School opened at Taverkutta.*

On the 23d of September, in company with Mr. Spaulding, I held a meeting at Taverkutta, a populous though benighted village about one mile west, on the premises of Veerasingum, now an oodiah in the service of the government. In the days of Mr. Woodward, this man was a superintendent of Tamil schools; and he demeaned himself well as a professed disciple of Christ, till he married a heathen woman, who had a comparatively large dowry. By her influence he was more and more hindered and ensnared, till he finally relapsed into idolatrous practices, for which he was excommunicated. He has been confined to the house for a year or two past, and subjected to great bodily suffering. Though in the observance of heathen practices, he still affirms that he is hoping for salvation by Christ. To us he appears to be dead while he liveth. His eldest son, baptized in infancy and educated at Batticotta, is a member of our church, and was employed as a village teacher in Taverkutta prior to the close of 1851, when the school was dismissed as not being in a satisfactory state.

After I had begun to despair of any favorable response to my proposals, a movement was made which resulted in an eligible spot of land being presented and legally secured to the mission, as at Arnicotta. In consequence of this, a female school was immediately opened, which now has forty-five girls, and is taught by a school-master belonging to the village. This man, in the days of Mr. Woodward, showed himself to be more efficient than any other teacher at the station. For many years past, however, he has not been in the service of the mission, on account of his adherence to idol worship. But he takes credit to himself in this matter, saying that while others have put on the appearance of Christianity to keep their places, he has frankly told us that, though he admits Christianity to be holy and true, he is not ready to leave the customs of his ancestors.

In reference to a new movement in the village, I had a private interview with him; and I informed him that, in case the villagers should comply with our proposals, I would give him an opportunity to show himself as efficient and successful in bringing girls under instruction, as he had been in former times in dealing with boys. This was a difficult problem for him, as the principal

inhabitants of the village had never consented to have their daughters instructed. He has, however, succeeded far beyond our expectations, both in gathering girls into his school, and in bringing them forward in their studies. The immediate occasion of his unexpected success was, that the man who had given a commodious spot of ground for the contemplated building, and who is one of the principal men in the place, was willing to send his own daughter to attend the school.

There is no church-member or professed Christian at Taverkutta. It is one of the most heathenish villages in the parish. The inhabitants are an agricultural people, in good circumstances, and pride themselves on their high rank. One of our eldest catechists, who lives in an adjoining village, has the superintendence of the female school and of the village generally, making it a part of his daily business to visit from house to house in regular order. And we have put in for the conversion of the school-master himself, as well as for his large charge of interesting little girls. For, rigid as he is in his heathenism, he has given palpable evidence that he is susceptible of change; for though he is a Velale of the strictest sect, he has given a daughter in marriage to an educated gentleman of wealth and office, a Christian withal, but of low caste. Instead of giving a dowry, as is customary, he received a large sum from the bridegroom. This, in former times, would have been accounted a greater wonder than a man's conversion to Christianity. We would diligently cultivate a spirit of faith and confidence in the efficacy of God's truth for the salvation of this people.

Christians in this country should cherish the same spirit. There is nothing in the past history of the Ceylon mission which should make us doubt the ultimate triumph of the gospel in all its borders; on the contrary, there is abundant encouragement to pray and labor in hope.

*A wavering Idolater.*

In company with Mr. Spaulding, I have also visited the family of W. C. Dean, who lives in the village of Maneply South. He was admitted to the church at Batticotta in 1833, while a member of the seminary. In 1837 he was excommunicated for marrying a heathen wife, &c. He is now a merchant, dealing in timber and other articles, a man of property, respectability and intelligence. At

a previous interview with him he gave me a very creditable account of himself. He said that he joined the church when young, with all good intentions, and believing that to be the right way; that subsequently he found he had not duly considered the subject of becoming a Christian; that he could not succeed in life, without being joined unto his people in marriage and in business; that he had no faith in Hindooism, but believed in one God, though he could not fully admit the doctrine of Christ.

On visiting him with Mr. Spaulding, and finding that they two became deeply engaged in religious conversation, in the hearing of several young men, I went to the other end of the verandah, and began to talk with Dean's father-in-law, who happened to be present. As he seemed to be well pleased with my kind attentions, I entered fully into the object of my having come to reside among them in the character of a spiritual watchman. On leaving him, I presented him with a copy of a handbill, setting forth the duties of a watchman, and also a tract containing an analysis of the Bible, as the watchman's directory. This visit was followed by results too numerous to be mentioned in detail.

At my next interview with Dean, which was in my study, he invited me to hold meetings at his house, and expressed a wish that Mrs. Poor would visit his wife, saying that some other females in the neighborhood might be induced to hear what should be said about Christianity. I complied with his invitation; and for about three months, with occasional interruptions, I visited his family; and I usually had about six or eight hearers.

But I am yet to mention a most extraordinary circumstance connected with my first visit. It came to my notice that Dean's father-in-law, on reading the tract containing an analysis of the Bible which I left with him, was led to inquire where those many books, referred to in the tract, were to be found. On hearing this, I sent him an entire copy of the Tamil Bible, by a person competent to point out to him those books, and to give him some general idea of their contents. The Bible being left with him, he began to read it in course, beginning with Genesis. At the first meeting held at Dean's house, in compliance with his invitation, the father-in-law was present. He had read the three first chapters of Genesis, and had several important questions to propose, not in the way of disputation,

but that he might more fully understand the new and wonderful subject brought to view. Perceiving from week to week what progress he had made in reading, from the nature of his inquiries, I was greatly interested in continuing my acquaintance with him.

Having noticed, however, that some great works were in progress in connection with Pulliyar's temple, which stands opposite to our premises, I inquired what it was, and by whom it was. I was told in reply that a man in the neighborhood, in fulfilment of a vow, was building a substantial stone wall around the extensive premises of the temple, at an estimated expense of nearly four hundred dollars. On learning this, I was very desirous of seeing the man, that in my capacity of a spiritual watchman I might apprise him of the bearings of his doings, and give him the needed advice. To my great surprise I found that he was Dean's father-in-law! And yet I have not seen in all my missionary life such an instance of methodical reading of the Scriptures, with so palpable a desire to do it understandingly. I have been repeatedly told that immediately on his return from the temple, where he spends much of the time in superintending the workmen, he is diligently engaged in reading the Bible. At a subsequent interview with him he discovered, from the nature of my discourse, that I must be aware of his doings at the temple. He then informed me how it happened that he was engaged in that enterprise, under circumstances which would not allow him to suspend operations till the wall should be completed, whatever light and knowledge he might now obtain. From all I have learned, I have reason to believe that the vow was made in reference to his wife's recovery from a dangerous illness, and for other favors received as the fruits of their offerings to the god Pulliyar. Alas for this people! They are held in hard and cruel bondage by the god of this world, who "will not let the people go." But we wait, in the confidence of hope, for the out-stretched arm of the Almighty.

In regard to Dean himself, Mr. Poor says that he professes never to have given up the practice of reading the Bible, though he does not admit the doctrine of Christ. He has made an offer of land to the mission; and he proposes to build a school-house upon it at his own expense, on condition that a school shall be established in that place. "He frequently attends church; and he sometimes remains at the church meeting,

which is held immediately after the Sabbath morning service.

#### *Another Church projected.*

Some time since, in company with Messrs. Meigs, Spaulding and Burnell, I attended a meeting at Allevertty, a village in the western part of Mallagum, convened at the house of Moses Hallock, a graduate of the Batticotta seminary. He was admitted to the church in 1830; and after an honorable dismission from the seminary, he served the mission very acceptably in various important situations. But the good seed, which we confidently hoped would bear fruit unto eternal life, was "choked" by the long thorns which abound in this land, "the cares of this life and the deceitfulness of riches," in connection with his marrying a heathen wife; and he was excommunicated in 1837. Since that period he has held an important office in his native village, where he is highly respected by the native community; and he is in good repute with the government. For many years he stood aloof from us; so that we seldom had any intercourse with him. Though he has absented himself from the appointed means of Christian instruction, he has ever affirmed that he had not renounced Christianity, or worshiped idols. In taking an oath in court, it is his practice to be sworn on the Bible, as a Christian, and not as a heathen.

Some weeks ago I had a private interview with Hallock in my study. I endeavored to free him from all embarrassment, and to open the way for frank and friendly intercourse in all time to come. He has since attended church occasionally; and he feels himself to be on a better footing with the mission than he has been for many years. The appointment of a meeting at his house was one of the results of our renewed acquaintance.

The object of the meeting was to make proposals for the erection of a village church, to assign reasons for so doing, and to show in what manner and on what conditions we would have the object accomplished. About a hundred persons were present; and they listened attentively to what we had to say. As our project was new to them, we expected no definite response. Mr. Hallock spoke generally in favor of our plans, and gave assurance of his readiness to co-operate with us.

The meeting originated in the offer of a plot of ground for the site of a village

church by Mrs. Elizabeth Ripley, the only daughter of Charles Hodge, who was the first native whom we employed in the mission as a village schoolmaster. She is the granddaughter of the man who, under the superintendence of the former Mrs. Poor, had the courage to commence and teach a female village school, beginning with his own daughter. She is also the cousin of Maria Peabody, whose example in furnishing a site for the village church at Tillipally she wishes to imitate. But the ground offered by her, which was a part of her dowry, is not thought to be an eligible location, as it is too far from the centre of the village. But as her heart was set on making such an offering unto the Lord, and as she was encouraged by her husband so to do, they have purchased another lot in a more desirable place, at an expense of some twenty dollars, and in legal form presented it to the mission. At the head of a subscription paper, for raising one-half of the sum necessary for erecting a village church, Mr. Hallock placed his name for ten dollars.

Lincoln Ripley, the husband of Elizabeth, who has taken the lead in this enterprise, was admitted to the church in 1828, graduated at Batticotta seminary in 1834, and is now employed as a native headman and superintendent in the printing office. He is a native of Allevertty, and has long manifested some special interest in the spiritual welfare of the benighted inhabitants of his native village.

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#### Recent Intelligence.

CONSTANTINOPLE.—From a letter of Mr. Dwight, dated August 5, the following extract is taken:

There is no part of Armenia to which the truth of God has not found access; and its influence on the minds of men is at this moment far greater and more extensive, than any one in America can believe. Our beloved brother Hovhannes Der Sahagyan, who is now making an extensive tour in the interior, writes that no one can possibly conceive of the extent to which the minds of the Armenians are moved to search after the truth, unless he is an eye witness; and that he himself knew nothing about the work which God is really carrying on among his people, until his present tour. He has now been traveling several months; and in a letter I received from him last evening he says, "My pen is too weak to portray in lively colors the greatness and extent of the work of the Lord in our nation. You know it is one thing to hear a thing, and another to see it; and only a personal observer can have a correct knowledge of the wonderful doings of God among the Armenians. I am not aware that I have yet visited a single place where Armenians are found, where there is

not either an actual awakening, or a preparation of mind for the reception of the truth."

It is not strange, with such facts before them, that our brethren should call loudly and earnestly for additional missionaries. On this subject Mr. Dwight speaks as follows:

From every part of the land there comes to us one appeal, "Send us preachers," "send us preachers." Did we suppose it would be otherwise when we entered upon this work? Did our beloved Christian friends in America suppose that success here would be attended by any other result? If we are not now to rise up and take possession of this whole field, which God has so wonderfully opened before us, I had almost said, we had better never have come here. If ever God spoke to any people in this world, he now seems to speak to us and to our co-laborers in America to go in at once and possess this whole land. Who can tell what sad disasters may follow even a slight delay! A dreadful stupidity may settle down upon minds that are now awakened and anxious. Aversion and disgust may take the place of desire. Infidelity may freeze up all the channels to the heart.

Is it possible that men of the right stamp cannot be found in America to come forth and take part in this ministry? There is not a more noble field in the world, in which to consecrate one's talents to Christ. Is it possible that *means* enough cannot be found in our American Zion, to support all the missionaries that are needed, to print Bibles and tracts, and to educate native preachers here on the ground, an indispensable instrumentality? We only need the *crumbs* that fall from the rich men's tables. O disciples of Jesus! hought with precious blood, come to our help! Come to the help of the Lord against the mighty! A few more years of toil, a few more sacrifices, a few more prayers, and the work is done; God will be honored; and every part of this sin-cursed world will become beautiful and glorious!

BROOSA.—Mr. Van Lennep has recently visited this place, and found a very encouraging state of things. The pastor says that since his ordination, a year ago, nothing has occurred of an unpleasant nature among the members of his church. And God seems to be visiting them with the Spirit's influences. A deacon of the Armenian church has just united himself to the people of God, in circumstances which have produced a great sensation. He had long been enlightened; but, as he now says, he was living in hypocrisy, hoping to gain both this world and the next. Of late the conviction has taken a strong hold of his mind, that he must become openly the servant of Christ, if he would save his soul. For a time he struggled with his feelings, and tried to stifle the voice of conscience; but the more he struggled, the deeper grew his convictions, until he resolved to serve the Lord, come what would. He was the head teacher in the Armenian school, containing four hundred and twenty scholars, and was receiving a salary of three hundred piasters a month. He applied to the Bishop to give him a passport to go to Constantinople. The Bishop asked why he was going; the Deacon, unwilling to say that his ob-

ject was to profess Protestantism, replied that he had debts to the amount of three thousand piasters. The Bishop then promised that he would pay his debts, and told him he must not go. He added, moreover, that he wished to make him a priest; which proposition had before been made, but he had rejected it. The Deacon then saw that nothing remained but to profess Protestantism in Broosa, although he was certain of losing at once his means of living, and knew not how he could gain a subsistence, being acquainted with no business but that of a teacher. The very next day he went to a shop, bought a red cap or fez, and put it on, instead of his deacon's black cap, and passed through the streets to pastor Stepan's house. The news that he had been seen in the street with a red cap on his head, immediately spread through the city like wildfire. His four hundred and twenty pupils, and a crowd of other persons, collected in the street before the house of the pastor; and not a few stones were hurled against the door. But the English Consul, with characteristic energy, girded on his sword, and, with his kavas, escorted the Deacon to his own house, and then took him to visit the Bishop, whom he compelled to promise that he and his people would hereafter keep the peace. The Bishop complained that the Deacon had occasioned great scandal by suddenly exchanging his usual cap for a fez; but the Consul told him that the Deacon had done well, and had acted the part of a sincere and true man. And he added that should the Bishop become a Protestant to-morrow, he ought that very day to throw aside his black cap, and cover his head with a red fez. All the tumult was hushed at once. The Deacon now goes about unmolested, and appears a spiritual and a happy man. He is learning the tailor's business, and gains but about eight cents a day, to support himself, his wife and three children. But he is strong in faith, and trusts in God that he "will provide." This event has awakened the Armenians of Broosa from their lethargy.

ALEPPO.—On the second Sabbath is June a church was organized in Aleppo, consisting of six persons, three of them being Armenians, and three belonging to the Arab community. The number who assemble to hear the Word, appears to be increasing.

SATARA.—From a letter of Mr. Burgess, dated July 2, it appears that there are nine native church members at Satara. Respecting Krishna Row, a young brahmin, who was received into Christian fellowship a few months ago, our missionary brother writes as follows:

From our first acquaintance with him he has appeared to be convinced of the claims of Christianity; and of late the truth has evidently been making an impression on his heart. He has sometimes been affected to tears, as we were



urging him to accept of Jesus Christ as his Savior. At length he came to a decision to forsake his idolatrous friends and people, as far as shall be necessary, and be numbered with the followers of Christ. From our previous acquaintance with him, and from his education and abilities, we entertain high hopes of his usefulness.

For some days after his baptism, hundreds came to see him and his wife. Some even came from distant villages to behold the great wonder of a brahmin become a Christian. They expected to find him transformed into some strange creature; and we trust that he is a new creature, though in a different sense from what they supposed. Persons who were present at his baptism, remarked that it was very different from what they had anticipated. They had supposed that the ceremony of introducing one to the Christian religion consisted, in part at least, of eating cow's flesh, and in dressing in the clothes of Europeans. This being the first instance of a native becoming a Christian at Satara, the event has excited great curiosity, and given rise to much inquiry. We have a larger attendance at our regular service on the Sabbath, and numbers come to the young man daily to converse and learn the principles of his new faith. The excitement has been attended with less violence, and more calm inquiry, than is generally the case in similar circumstances; and we cannot but hope that it will be attended with important results. It is an interesting fact that Krishna Row has many friends and acquaintances, not only in Satara but in Poona and Bombay; and we have reason to think that a few individuals are seriously reflecting on the claims of Christianity, and are affected by his example. We only need the all-powerful aid of the Holy Spirit, to direct and sanctify these influences, to secure important results. The influences of missionary and government schools, of European science and literature, have been great during the last quarter of a century.

The same letter contains another statement, which will be read with interest. It is as follows:

We have lately been made acquainted with the existence of a secret society among the educated Hindoos, the object of which is to make war upon some of the more flagrant absurdities of their religious system, such as the distinction of caste, the prejudice respecting the re-marrying of widows and female education. The society already numbers nearly one hundred members, and has four or five branches in different places. The members, in general, have studied in the missionary and government schools, principally in the latter. The greater portion of them doubtless hate Christianity worse than they do Hindooism; and their object seems to be to reform Hindooism, rather than destroy it. Yet some, especially those who have been educated in missionary schools, acknowledge the superior excellence of Christianity, and the fallacy and worthlessness of their own religion.

MADRAS.—On the thirteenth of August, Mr. Dulles wrote as follows: "At Royapooram I had the pleasure of receiving two young men to our little church last Sabbath. One of them is the son of a widow, herself a member of the church. The other has been a Roman Catholic; but he is now, I trust, sincerely desirous of following Christ. The day after his reception, he was set upon by a mob of his former friends, who beat him and tore his clothes. Peter, the catechist, who went to his assistance, met with similar treat-

ment. They fled into a house, therefore, and escaped by a back way. The young man remains firm, though his wife and his younger brother are the most bitter of his enemies, and withhold from him all his little property, leaving him utterly penniless."

Mr. and Mrs. Hurd arrived at Madras on the 13th of July, and proceeded to Arcot, the station at which they are to reside, on a subsequent day.

DAKOTAS.—The subjoined extract is from a letter of Mr. Hancock, dated September 13:

We have passed through sad and trying scenes this summer. With the exception of a few showers, we had no rain during the months of June, July and August. The marshes are all dry, and the river is very low. Consequently much sickness has prevailed among the Indians in this vicinity, as well as the whites. Our family alone have thus far escaped; for which we have abundant reason to thank our heavenly Father.

Rain has now become frequent, accompanied by cooler weather, and our village exhibits signs of returning health. Many of the Indians are still quite low, some of whom, I fear, will not recover. There were eleven deaths in the space of three weeks. Among them was Iron Cloud, the second chief of the village, aged sixty years.

One would suppose that such a visitation would have a softening influence; but it appears to have made them more hardened than ever. Four young men lately went into the state of Wisconsin, and laid in wait near where some Ojibwas were encamping, until they found two wandering at some distance from the rest; when they fired upon them, killing one on the spot. The other fled, badly wounded. The four Dakotas immediately tore the scalp from the dead man, and bore it home in triumph. As soon as they came in sight of the village, a shout was raised, which was recognized and answered by a similar shout. Immediately all who were able, ran out to meet the four brave young men. A triumphal procession was formed, and the trophy, fixed upon a pole, was brought into the camp with great rejoicing. The waiting for the dead now ceased. The sight of an enemy's scalp, just taken, changes mourning into joy.

Three persons were recently admitted to the church at Traverse des Sioux. One was the daughter of Mr. Huggins; another was his niece; and the third was a half-breed girl, who has been living in his family for two years past.

CHEROKEES.—The brethren of this mission held their annual meeting at Park Hill, September 7. On the afternoon of Thursday a public meeting was held "for the communication of missionary intelligence, prayer, and the celebration of the Lord's Supper; and a collection, amounting to forty-five dollars, was taken up in aid of the funds of the Board." It will be remembered that a large number of the friends of missions were, at the same time, commemorating the death of Christ in the city of Troy.

From the annual report of the mission it appears that no change has occurred at Dwight, which requires a particular notice. The church at Fairfield has suffered for want of a resident missionary. Dr. Butler has continued to act as



his pastor; but "other duties have prevented his being often there." And though his brethren, with Mr. Foreman, have endeavored to supply the pulpit from Sabbath to Sabbath, there have been frequent failures. Of the remaining stations the report speaks as follows:

Mr. Worcester has continued his labors at Park Hill as usual, and preached occasionally at other places. Eight pupils of the female seminary and his eldest son have been admitted to the privileges of the church. The average congregation, since the opening of the female seminary, has been nearly one-third larger than it was in former years; and it would have been larger still, if the house of worship had been sufficiently capacious and convenient. Preparations are now making to build a church, which will seat comfortably some four hundred persons. About sixteen hundred dollars are supposed to be necessary for the contemplated edifice, of which about thirteen hundred and thirty dollars are already subscribed; persons in various parts of the nation, and some out of the nation, having helped forward the work.

Mr. Huss has been somewhat interrupted in his labors by ill health. When well, he has ordinarily preached two out of every three Sabbaths at Honey Creek, and the third in a neighborhood, about ten miles distant. His congregations were for a time much diminished; but recently the attendance has been good. Two persons have been received into his church on profession of their faith, two have died, and one has been excluded. Two others have recently applied for admission, who, he thinks, appear well. The people are enlarging their house of worship. The need of a missionary to aid Mr. Huss is great and increasing. Who will come?

At Lee's Creek Mr. Ranney continues his labors, preaching sometimes at other places. A church has been formed at the station, consisting at first of seven members; to which number one has been added since. There are four others who, it is hoped, will unite with them soon. The station has been favored by the removal thither of a young man who acts as interpreter. His health, however, has been so poor, that he has often been unable to perform that duty; and the disappointment thus occasioned has doubtless contributed to keep the congregation small. Not more than twenty or thirty have usually been present, except at communion seasons; when a goodly number have convened.

As the fruit of the late revival in the female seminary, eight have joined the Park Hill church; one has been propounded for the same privilege at Dwight; and five are supposed to have united with the Methodist churches. The monthly concert collections at this institution have amounted to fifty dollars.

### Home Proceedings.

#### DEPARTURE OF MISSIONARIES.

The following persons have recently gone to the Indian country, to assist the Choctaw mission in their labors:—Mr. Jason D. Chamberlain and Mrs. Elsey G. Chamberlain, of Westboro', Massachusetts, Miss Mercy Whitcomb, of Boston, Massachusetts, Mr. John K. Harris, of Ticonderoga, New York, Miss Elizabeth Backus, of Col-

chester, Connecticut, Miss Mary M. Curtis, of Sturbridge, Massachusetts, Mr. John J. Hotchkiss and Miss Ann J. Hotchkiss, of Lenox, Massachusetts. The first three will be stationed at Stockbridge; Mr. Harris will teach the school at Norwalk; the others will proceed to Good Water.

On the 11th of October, Rev. E. C. Bridgman and his wife sailed from New York for China, via San Francisco, in the Wild Pigeon. They will proceed to Shanghai, as soon as practicable, to resume their labors in that city.

#### FREE MEDICAL LECTURES FOR MISSIONARIES.

A RESOLUTION of the Faculty of the New York Medical College, tendering the advantages of this institution to all who expect to become missionaries on payment of the matriculation fee, was published in the July Herald. An appointed missionary of the Board, who has received gratuitous instruction from the College of Physicians and Surgeons, No. 67 Crosby Street, New York, wishes it to be known that in the last named institution also free tickets may be had by those who intend to labor among the heathen; and that a course of lectures has just commenced, which will continue till March 10, 1853. "Any application for instruction made at the College to Robert Watts, M. D., Secretary of the Faculty, will receive a kind and favorable attention."

### DONATIONS,

#### RECEIVED IN SEPTEMBER.

##### MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Auburn, m. c. 32; juv. miss. so. 11;	43 00
Franklin co. Aux. so. Rev. I. Rogers, Tr.	
Weld, m. c.	5 00
Penobscot co. Aux. So. E. F. Duron, Tr.	
Bangor, Mrs. Eliza L. Crosby, to	
cons. Rev. W. H. HUGHES	
BURGH of Yarmouth, N. S. an	
Il. M.	50 00
Brewer, 1st cong. ch. to cons. Mrs.	
NANCY SNOW an Il. M.	100 00—150 00
	108 00
Ellsworth, cong. juv. miss. so. 9; Frankfort,	
1st cong. so. m. c. 20; Fryeburg, cong. so.	
45; H. C. Buswell, 15;	60 00
	257 00

##### NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.	
Jaffrey, 1st cong. ch.	15 69
Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, m. c.	6 84
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Francetown, Cong. ch. wh. and prev.	
donn. cons. Mrs. HANNAH TAYLOR an	
H. M.	30 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Bennington, Cong. ch.	9 84
Boscawen, W. cong. ch. and so.	
35, 31; E. par. s. a. for ed. of chil.	
16, 50;	53 81
Dunbarton, Cong. ch. and so.	15 98
E. Concord, Cong. ch. m. c.	94 00
Pembroke, E. M. B.	5 00—167 93
Rockingham co. Conf. of the P. Grant, Tr.	
Chester, E. J. H.	10 00

Epping, Cong. so. m. c.	9 26
Kaeter, 1st and 9d chs. m. c. 7, 98;	
1d par. two girls in s. e. 2; Miss	
G. 1, 50;	10 58—29 84
Stratford Conf. of chs. E. J. Lane, Tr.	
Gilmanton, Iron Works, Cong. ch.	
and so. 14; m. c. 4;	18 60
Meredith Bridge,	10 00
Meredith Village, Cong. ch. and so.	27 60
Tamworth, Indiv. 2, 25; juv. so. 2;	5 25—40 35

<b>Legacies.</b> —Washington, Ward Sampson, by	
Nathaniel Fisher, Ex'r,	290 40
	450 35

## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Addison, Mrs. M. U.	9 00
Bridport, Cong. ch.	18 00
Cornwall, do s. a.	5 12
Middlebury, do.	59 25
Ripton, do.	2 75
Shoreham, do.	31 63
	28 15
Ded. disc.	45—87 70
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Peacham, Cong. so. m. c.	5 10
St. Johnsbury, 3d do. m. c.	25 50—39 50
Orange co. Aux. So. L. Bacon, Tr.	
Bradford, Cong. ch. and so. 61; m. c.	
13;	74 00
Newbury, 1st cong. ch. coll. and m. c.	42 65
Thetford, M. E. D. for fem. sch.	
Britvt,	1 00
Topsham, Mrs. S. E.	1 35
W. Randolph, Cong. ch. and so.	31 00
Williamstown, do.	9 63—159 13
Orleans co. Aux. So. H. Hastings, Tr.	
Derby Centre, Cong. ch. and so.	30 10
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, m. c.	48 00
Rutland, E. par. m. c.	13 97
W. Haven, m. c.	5 25—67 22
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Cong. ch. and so. m. c.	37 32
Dunsmonton, do. m. c.	19 50
E. Westminster, do.	36 60
Fayetteville, do 2d; m. c. 11, 68;	31 66
Grafton, Cong. ch. and so. m. c.	21 00
Marbleboro', Mrs. P. 1; Mrs. M. 50s;	1 50
N. Wardboro', Cong. ch. and so.	9 40
Fatuey, do.	21 61
Townsend, do. 24, 50;	
m. c. 14, 77;	39 27
Windham, Cong. ch. and so. m. c.	7 49
W. Townsend, do.	14 40—222 68
Windsor co. Aux. So. J. Steele and E. F.	
Nevins, Trs.	
Bethel, Cong. ch. and so.	15 00
Springfield, Rev. S. E. Arms,	5 00—290 00
	6 7 23

<b>Legacies.</b> —Peacham, Josiah Shedd by S. A.	
Chandler and E. C. Chamberlain, Ex'rs,	
2, 60; ded. disc. 151, 67;	2,348 33
	2,975 56

## MASSACHUSETTS

Berkshire co. Aux. So. Rev. J. J. Dams, Tr.	
Lemox, A. gent.	1 00
North Adams, do.	66 00
Pittsfield, 1st ch. m. c.	118 00
Richmond, m. c.	15 00
South Adams, wh. cons. DANIEL D.	
WHEELER and H. M.	110 00
Stockbridge, A. lady,	1 00—391 00
Boston, S. A. Danforth, Agent.	
(Of wh. fr. a friend, 9; A. A. A. 3;)	92 91
Brookfield Ave. William Hyde, Tr.	
South Freetown, A. J. H. for Ind. m.	2 00
Essex co. North, Aux. So. J. Caldwell, Tr.	
Ipawich 8, par. M. H. L.	10 00
Rowley, Cong. so wh. cons. JOSHUA	
JAWETT and H. M.	111 40
W. Newbury, Mr. Edgoll's ch. and	
so. m. c.	18 43—137 83

Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, m. c.	22 54
Cunway, Cong. so. m. c.	57 00
Greenfield, 2d do. m. c.	35 00
Hawley, E. par. cong. so. 14, 50; W.	
par. N. V. 1, 50;	16 00
Shelburne Falls, Cong. so. (of wh.	
fr. N. Lanson, 50,)	40 00
Shutesbury, Fem. benev. so.	10 00
W. Hawley, Mrs. H. for the Jews,	25—180 79
Essex co. South, Aux. So. C. M. Richardson, Tr.	
Manchester, Cong. ch. and so. 64;	
m. c. 35; wh. cons. Mrs. ESTHER	
W. TAYLOR and H. M.	100 00
Marblehead, 1st cong. s. s. Miss M.	
H. B.'s class, for Miss Fisk's sch.	
Oromiah,	5 25—105 25
Hampden co. Aux. So. C. O. Chapin, Tr.	
Agawam, Cong. so. 11; m. c. 15, 29;	
Falls, m. c. 95, 50;	52 89
Chester Factories, Cong. so. 19; m.	
c. 6;	15 00
Chester Village, m. c.	21 38
Chicopee, W. L. B.	10 00
Chicopee Falls, Cong. so. to cons.	
JOSHUA COOK and H. M. 100; m.	
c. 4, 15;	104 18
Feeding Hills, Cong. so. 3, 71; m.	
17, 26;	21 62
Longmeadow, Gent. wh. cons.	
ETHAN ELY and WARREN COL-	
TON H. M. 20, 85; in. sew. cir.	
60; m. c. 71, 57; la. benev. asso.	
32, 14;	364 56
Monson, Coll. 46, 13; m. c. 29, 11;	
gent. 19; la. 56, 25; s. s. 10;	
Mrs. B. N. 19; coll. 1, 45;	166 61
Palmer, 3d cong. so. 28; m. c. 6;	22 10
Southwick, Mr. Couley's so. m. c.	14 00
Springfield, Mrs. C. Merriam's inf.	
class, for ed. in Ceylon,	10 00
Westfield, A. friend, for debt, 2; G.	
10; Dr. Davis's so. 150; m. c.	
134 83; India cir. for ed. of a child	
at Ahmednuggur, 50;	346 83
W. Springfield, 1st cong. so. m. c.	57 81
	1,217 99
Ded. paid for printing reports,	99 00—1,188 99
Hampshire co. Aux. So. J. D. Whitney, Tr.	
Goshen, Gent.	121 64
Granby, m. c.	64 43
Hadley, 1st par. m. c. 50; N. par.	
gent. 56;	76 00
Middlefield, m. c.	32 45
Northampton, 1st par. gen. benev.	
so. 25, 53; m. c. 45, 23; Edwards	
ch. m. c. 14, 47; fem. benev. so.	
23;	116 03
Plainfield, m. c.	10 00
Prescott, m. c.	10 00
Southampton, m. c.	35 50
South Hadley, 1st par. a friend,	35 10
West Hampton, m. c.	26 23
Williamsburg, Gent. 93, 38; m. c.	
97, 28;	120 76—642 16
Harmony Conf. of chs. W. C. Capron, Tr.	
Sutton,	10 00
Middlesex South Conf. of chs.	
Saxonville, Mrs. M. G. S. 5; S. D. S. 2; Mrs.	
M. A. W. 3;	10 00
Yorfolk co. Aux. So. Rev. T. T. Richmond, Tr.	
E. Medway, 1st cong. ch. and so. m. c.	25 63
Roxbury, Elliot ch. and so. m. c.	
10, 52; indiv. 1, 35;	21 07
W. Roxbury, Spring-st. ch. wh. cons.	
Mrs. LEE G. MARSH, of W.	
Roxbury, and Mrs. DWIGHT W.	
MARSH, H. M. 500, 33; m. c. 13, 52;	
Miss C. P. M. for books for Chos.	
m. 2; s. a. 1;	216 85—262 97
Palatine Miss. So. E. Alden, Tr.	
Braintree, 1st par. la.	48 88
Camelle, A. E. Noyes,	9 25
Cohasset, D. S. S.	10 00—61 23
Pilgrim Aux. So. J. Robbins, Tr.	
Pembroke, M. C. F.	5 00
Taunton and vic. Aux. So.	
Attleboro', Mr. Crane's so. la.	55 00
Norton, Trin. so.	10 00

Rayham, Mrs. King's s. a. class, 150; Mrs. E. Stee,	2 00—67 00
Worcester Central Assn.	
Northboro', Lyman assn.	10 00
Princeton, Young la. s. a. class for Ceylon m.	5 00—15 00

3,088 13

Andover, Theolog. sem. chapel ch. a bal. 46.75; W. par. gent. 52.44. la 37.94; Auburn Dale, cong. ch. and so. (of wh. to cons. BENJAMIN CROSS an H. M. 100,) 300.50; Cambridgeport, Mr. Stearns's so. a s. for ed. at Madras, 20; Chelsea, Broad- way ch. and so. m. c. 17.16; Winnisimmet ch. and so. m. c. 5.25; E. Cambridge, evan. cong. ch. and so. m. c. 15.30; Nan- tucket, 1st cong. ch. wh. cons. Rev. BENJAMIN JUDKINS an H. M. 11.55; Salem, Crombie st. ch. m. c. 18.54; S. Malden, cong. ch. and so. 55; W. Cambridge, cong. ch. and so. (of wh. fr. J. F. wh. cons. Isaac FISKE of Denmark, Iowa, an H. M. 150,) 353.30;	1,115 90
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4,304 12

Legacies—Dorfield, Solomon P. Fitch, by  
Samner Dunlap, Ex'r. 33; Granby, Amos  
Ferry, by J. D. Whitney, 15;

48 00

4,352 12

## CONNECTICUT.

Fairfield co. East, Aux. So. Rev. J. S. Whittlesey, Tr.	
Danbury, 1st cong. ch. coll. and m. c. 160 24	
Huntington, Mrs. T. P.	10 00
Sherman, Miss S. P. dec'd,	1 00
Stratford, Cong. s. a.	10 61—201 85
Hartford co. Aux. So. A. W. Butler, Tr.	
Aven East, la.	21 75
Bristol,	10 35
Hartford, Centre so. a few friends for youth in Bebek seminary,	50 00
Hartland, Cong. ch. and so.	15 00
South Windsor, m. c. 34.75; ask. in Oct. fr. Windsor,	
Enfield, 1st ch. la.	38 00
W. Hartford,	16 85
Windsor, 1st ch.	26 00—171 95
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
New Preston, Cong. ch. s. a. for Sarah, at Roubay,	14 00
North Cornwall, 2d cong. ch.	35 50—37 50
New Haven City Aux. So., A. H. Malby, Ag.	
New Haven, Union m. c. 34.92; 3d ch. m. c. 16; C. H. Bullard, for Talcott H. Russell, Ceylon, 11.78;	62 70
New Haven co. East, Aux. So. A. H. Malby, Ag.	
Brantford, A family of,	50 00
Durham Centre, Cong. so.	11 00
East Haven, Rev. S. Dodd,	20 00—81 00
Norwich and vic. and New London and vic. F. A. Perkins and C. Butler, Trs.	2 00
Norwich, J. V.	
Windham co. Aux. So. J. B. Gay, Tr.	10 00
S. Woodstock, Gent.	

567 00

Legacies—Plymouth, Miss Free Love Dar-  
row, by Lovitt Darrow, Ex'r. 10; West  
Haven, Ichabod Smith, by Edward Wright,  
Silas Thompson and Sidney Pardee, Trust-  
tees, 500;

510 00

1,077 00

## RHODE ISLAND.

Bristol, Mrs. G.

2 00

## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, 1st pres. ch. 185.78; s. a. for H. A. Nelson, Ceylon, 13;	195 68
Cato, ch.	10 00
New Haven, Pres. ch.	15 71
Summer Hill, Cong. ch. 12; Mrs. Rice, dec'd, 1.55; dec'd friends, 10c;	13 65
	235 04
Ded. disc.	1 17—233 87

Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.	
Albany, 1st E. D. ch.	200 00
Cortlandtown, R. D. ch. s. a.	3 53
Fishkill Landing, R. D. ch.	65 00
Glennville, 1st R. D. ch. fem. miss. so.	22 00
Harlem, R. D. ch. wh. and prev. dona. cons. Rev. Mr. AMES and Louis I. BELLONI; H. M.	125 50
Holiker, R. D. ch. m. c.	15 00
Lawyersville, do.	7 00
New York, Washington square, R. D. ch.	145 03
Walden, do. 34.27; m. c. 10.31;	44 43

627 51

Ded. paid trav. exp's of Mr. Brice, 3 00—674 51  
Chataque co. Aux. So. S. H. Hungerford, Tr. 5 00  
Geneva and vic. C. A. Cook Agent  
Binghamton, Pres. ch. 92.10; O. Ely,  
for Louisa O. Ely Teylon, 20;  
Mrs. H. Mather and fam. friends,  
for Mary E. D. Mather, Ceylon,  
30; m. c. 25; fem. miss. so. to  
cons. Rev. Silas McKINNEY of  
S. Africa an H. M. 50; cong. ch.

232 10

Elmira, Pres. ch. (of wh. to cons.  
Rev. L. HAMILTON an H. M. 50,) 225 18

Geneva, Pres. ch. 29.30; C. A. Cook,

25; juv. miss. so. 10; ded. unc.

money, 35c.; W. H. S. 2, 2d pres.

ch. 5; N. pres. ch. 7.30;

Genoa, 1st cong. ch. 36; ded. unc.

money, 3; 1st pres. ch. 53;

Horseheads, Pres. ch.

Prattsburgh, Cong. ch. 44.50; m. c.

31;

West Fayette, Pres. ch.

145—507 65

Greene co. Aux. So. J. Doane, Tr.

Durham, A. Pratt, 20; U. S. H. 1.50; D.

C. 31c.; a friend, 12c.; fem. cent. so.

22.50;

Monroe co. and vic. E. Ely, Agent.

Huiley, Pres. ch. s. a.

Rochester, Brick pres. ch. 50; 1st

do young la. sev. so. for Mrs. De

Forest, Syria, 20; fem. mon. miss.

prayer meeting, 15;

New York City & Brooklyn Aux. So. A.

Morwin, Tr.

(Of wh. fr. N. pres. ch. wh. and prev. dona.

cons. Rev. WASHINGTON ROSEVELT an

H. M. 20; Brooklyn, South pres. ch. m. c.

63.83; s. a. for the Spear and Cobb schs.

Madara, 60c.)

St. Lawrence co. Aux. So. H. D. Smith, Tr.

Stockholm, Mrs. H. H. 5; Miss M. J. H.

5; for Good Water sch.

Syracuse and vic. J. Hall, Agent.

Lenox, 1st cong. ch.

Marcellus, Pres. ch.

Syracuse, 1st do.

Washington co. Aux. So. A. Eldridge, Tr.

Bal

Argyle, Dr. S.

Cambridge, A. M.

Granville, Mr. Doolittle's ch.

East Whitehall, R. A.

Hartford, H. B.

North White Creek, A. E.

2 00—37 00

2,397 93

Addison, 1st pres. ch. 43; Albion, s. a. for

sup. of Dea. Khamis, Persia, 30; Brook-

lyn, young la. of fun. acad. (of wh. for

books for Choc. m. 20.57,) 44.67; Miss

Jewell's s. a. class, 5; for do. Chazy, J. C.

H. 10; Mrs. A. H. 10; Colchester, pres.

ch. m. c. 20; Miss Sarah Downes, 50; Rev.

F. Jones, 5; Dryden, F. S. 4; Galway,

young la. miss. so. 11; Mrs. T. L. 1;

Greenfield, cong. ch. 25; Guilford, cong.

ch. 35; Hartford, D. D. 2; Hopkinton, m.

c. 12; Hudson, 1st pres. ch. s. a. for Dea.

John, Oronook, 25; Ithaca, Rev. Dr.

Winer, 15; Johnstown, J. F. W. 2;

King-horo' and Gloversville, friends, 16.50;  
Morrisania, chil. of W. I. Thomson, 3.50;  
New Haven, m. c. 11.35; New Lebanon,  
pres. ch m. c. 5; New Road, youth's miss.  
asso. 2.54; Potoskill, 2d pres. ch. a. miss.  
so. 8.75; Peterboro', pres. ch. 11.35;  
Pitcher, Union cong. ch. 25.10; Silver  
Creek, Mr. I. S. Skaneateles, pres. ch. m.  
c. wh. cons. MILTON A. KIRNEY an H. M.  
103; Stamford, pres. ch. 9; Staten Island,  
J. McL. 5; Troy, Mrs. Ruth K. Champion,  
wh. and prev. dona. cons. WILLIAM M.  
Bates of New York an H. M. 50; a widow,  
5; Nail Factory, m. c. 15; Truxton, pres.  
ch. 7.75; a. s. 9.24; Rev. S. N. R. 5; Mrs.  
J. P. 5; Valatie, pres. ch. wh. and prev.  
dona. cons. Mrs. JEANNIE E. NILES an  
H. M. 42; Walton, Mrs. E. Wood, 10.25;  
Warsaw, E. Maynard, 15; Mr. and Mrs.  
E. S. J. M. 9; E. H. L. 2; J. C. 1;

722 83

3,080 79

## NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch.  
C. B. Little, New York, Tr. 55 61  
Roxbury, R. H. ch. 15 25—71 86  
Belvidere, m. c. for Choc. m. 10; Bloomfield,  
a widow's savings, 50; Z. B. Dodd, for  
Jane Cochran Dodd, Ceylon, 20; prov.  
nck; Cedarville, pres. ch. 29.35; m. c.  
1.81; Dover, pres. ch. 113; a. s. for  
William Armstrong, Ceylon, 20; Hanover, 1st  
pres. ch. 50; Newark, 1st do. m. c. 100; a  
bro. and sis. 1; Orange, 1st pres. ch. m. c.  
130.50; 3d pres. ch. bel. wh. and prev.  
dona. cons. Mrs. CATHERINE R. CROWELL  
an H. M. 7; Paterson, 2d pres. ch. 31.67;  
W. Bloomfield, pres. ch. juv. miss. so.  
46.70;

581 20

653 00

## PENNSYLVANIA.

Philadelphia, Mrs. H. S. Pittsburg, I. Dickey,  
20; Union, pres. ch. 7.81; Waterford, 1st  
do 5.83;

35 00

## MARYLAND.

Baltimore, Miss H. A. H.

10 00

## VIRGINIA.

A friend, 10; Fancy Hill, J. J. Moorman, 10;  
Norfolk, J. B. Johnson, 25;

45 00

## GEORGIA.

Athens, L. Clark,

40 00

## OHIO.

Castalia, Cong. ch. 18.09; Cuyahoga Falls,  
W. P. A. S. 5; Delapoe, 1st pres. ch.  
2.75; Edinburg, cong. ch. 30; Granville,  
Mr. and Mrs. G. R. Johnson, wh. cons.  
Rev. ERASTUS A. STROUD an H. M. 50;  
Hinckley, Mrs. T. E. 5; Huntington, 2;  
Middlebury, 1st pres. ch. 15; Vienna, 7.75;  
Wellington, 4;

139 29

## ILLINOIS.

Albany, Cong. ch. m. c. 4; Chatham, Spring  
Creek, pres. ch. m. c. 5; Friendsville, m. c.  
3; Ottawa, 1st cong. ch. and so. 50; Wa-  
verly, a friend, 21; Woodburn, juv. sew.  
so. 5;

91 00

## MICHIGAN.

By Rev. O. P. Hoyt.

Albion, 16.50; Allegan, 13.25; Battle Creek,  
22.45; Buchanan, 4; Coldwater, 15.67;  
Cooper, 1.23; Deconter, 3.35; Detroit, cong.  
ch. m. c. 15; Galesburg, 3.78; Hillsdale,  
16.50; Homer, 3; Litchfield, 1st cong. so.  
wh. and prev. dona. cons. Rev. Jons S.  
KINDEN an H. M. 8; Marshall, 8.25; Paw  
Paw, 3.25; Plainfield, 5.25; Richmond, 1st  
pres. so. wh. and prev. dona. cons. Rev.  
MILTON BRADLEY an H. M. 21.04; School-  
craft, 7; Three Rivers, 14.42;  
Eerrion Springs, a. s. for Choc. m. 2; Jones-  
ville, a friend, 19; a. s. 1; La Salle, Con-

182 09

gratulator, 3; Monroe, pres. ch. 41.50; a.  
s. for W. H. Boyd, Ceylon, 10; Otsego, 1st  
cong. s. a. 2; Salem, Mrs. L. Mason, 50;  
Union City, Mrs. Mary Clark, bal. for ed.  
in Ceylon and Syria, 35;

163 10

345 59

## IOWA.

Bellevue, Cong. ch. m. c. 1.75; Farmington,  
do. 2;

3 75

## MISSOURI.

Brunswick, C. H. H.

1 00

## LOUISIANA.

A friend, to cons. Rev. ROBERT L. STANTON,  
D. D., of Oakland College, Miss. an H. M.  
50; New Orleans, Prytania-st. ch. juv.  
miss. so. 32;

89 00

## TENNESSEE.

Clayville, J. A. De La V. 1; Mt. Lebanon  
ch. 7.45; Sparta, J. E. M. 5;

13 48

## IN FOREIGN LANDS, &amp;c.

Aleish, Turkey, cong. 31.40; Rev. A. Smith,  
dec'd, 50.57; Albany, miss. so. 19 55  
Bebek, Native fem. boarding sch. benev. so. 10 00  
Beirdt, Syria, for sup. of John. 8 00; Groo-  
minah, m. c. 21 30; miss. chil's m. c. 7 84;  
Grap Tapp, m. c. 10 116; Seir, m. c. 12 3  
10; 210 00  
Cherokee m. Fem. sem. m. c. 8 50  
Constantinople, Baron Molerus, 20 19  
England, W. Wilson, by H. A. DeForest, 35 50  
Malta, Rev. R. S. Bryan, 24 76

581 20

653 00

Donations received in September, 10,813 35

Legacies, 3,106 33

\$13,919 68

TOTAL from August 1st to

September 30th, \$23,732 31

CHILDREN'S FUND FOR EDUCATING

HEATHEN CHILDREN.

Amount received in September, \$464 03

DONATIONS IN CLOTHING, &c.

Athens, Pa. A bundle, fr. Mrs. Carver.

E. Glanville, Ct. A barrel, fr. la. for Rev. A.

Wright, Wheelock.

Elizabethtown, N. J. A box, fr. la. of 2d pres.

ch. for Mr. Riggs, Smyrna.

Fairhaven, Ct. A bundle, fr. girls' miss. asso.

for Mr. Eddy, Aleppo.

Mendham, N. J. A box, fr. Mrs. Dalziel, for Mr.

Riggs, Smyrna.

Newark, N. J. A box, fr. la. of 6th pres. ch. for

Rev. A. Wright, Wheelock.

New Haven, Ct. A box, fr. J. D. Dana, for Mr.

Williams, Canton.

New York city, A box, fr. Mr. Jennings, for Mr.

Parsons, Salonica.

Niagara Falls, N. Y. A box of paper, fr. A. H.

Fortier.

Troy, N. Y. 200 Davies's Sermons, fr. Rev. J.

K. Davis.

Yonkers, N. Y. A box, fr. la. of pres. ch. for

Mr. Riggs, Dakota m.

Unknown. A box, for Miss H. Goulding, Choc.

m.

The following articles are respectfully solicited from

Manufacturers and others.

Printing paper, writing paper, stationery, slates,

shoes, hats, blankets, sheets, pillow-cases, towels,

shirts, socks, stockings, flannel-cloth, domestic

cotton, etc.